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The Voice Eternal

THOMAS PARKER BOYD

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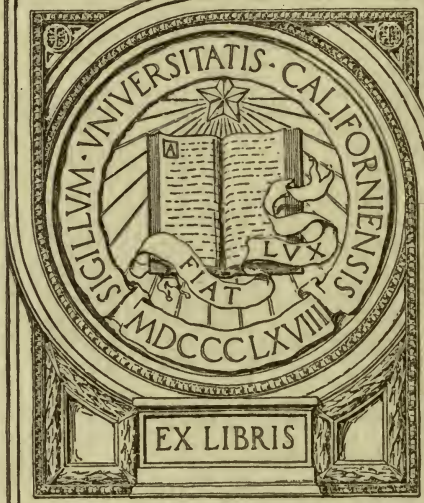

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The Voice Eternal

A SPIRITUAL PHILOSOPHY
OF THE FINE ART OF
BEING WELL

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By

Thomas Parker Boyd

Author of

"The How and Why of the Emmanuel Movement"

THE "GOOD MEDICINE" BOOKS
No. 2

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PREFACE.

THE purpose of this book is to furnish a statement of the Spiritual philosophy of life with special reference to physical health, as the author's book, "The How and Why of the Emmanuel Movement" was a study of the mental forces having to do with the same subject.

If any apology were needed for a new book it could be found in the fact that every marked advance in human welfare has had its literature, so that those who could not enjoy the instruction and enthusiasm of its leaders might at least be intelligently informed as to the underlying principles and methods of the advance movement. The multiplying of books in the new healing philosophy of truth which has taken so strong a place in modern religious ideas today is justified in the fact that the same truth from a new view point, or in differing phraseology, as it is projected through different personalities, gives it an acceptance and helpfulness to many which it could not otherwise have.

No claim is made for the originality of any ideas here expressed. The substance of these chapters have been given in the author's lectures, to his classes, and to his patients until their helpfulness has been clearly demonstrated, and many urgent requests have been made to have them put into more permanent and available form.

These chapters are sent forth in the hope that they may bring help to a steadily increasing company of people in the church who are drifting away in search of those material benefits upon

which so little emphasis has been laid by the church that they have felt that the church no longer offers them the comforts so much needed, and which they feel they have a right to expect in this strenuous age of living. Also to the other class in the church whose loyalty to her who is the mother of us all which will not allow them to wander afield in search of the truth and help they need, and who suffer needlessly because they cannot give up so much that is tried and true for that which is not tested by time. The purpose is to interpret the truth in the language of modern thought so that these good people may see that every blessing of the good God, both temporal and spiritual, is available right where they are without the necessity of forsaking the leadership of the trained ministers of religion for that of self-appointed vendors of vagaries, and without depriving themselves of the advice of trained physicians which they often need. Many of the medical profession are using more and more the agencies of mental and spiritual forces, and their contributions to the advance of a sound mental therapeutics is known to anyone who cares to know, although it is usually marked by a conservatism born probably of an instinctive distrust of illogical statement and unreasoning enthusiasm. If these purposes are served the author will feel amply repaid for the effort.

Thomas Parker Boyd.

Berkeley, Cal., 1912.

The Voice Eternal.

CHAPTER I.

THE LIFE WITHIN.

LOVE of life is the primal impulse. Self-preservation is the first law of nature. "As thyself" is the final test of man's noblest impulse—love. The record of Earth's greatest example of altruism does not suppress the fact that it was "for the joy that was set before him" that "he endured the cross." Existence is sweet, and if we consent to its limitation in one sphere it is with the distinct understanding that it will have proportionally larger action in another sphere, for the abundant life is the flying goal toward which we move. This instinct for complete life is constitutional with us; we can no more deny it than we can deny ourselves. The pilgrim across the world of sense and sensation voices only one cry—"life." And what is life? The answer varies according to one's experience of living. "It is a vapour," answers one. "It is the response to environment,"

says another. "It is to know God," is the response of still another. "It is the gratification of every impulse," "It is only good morning, good night, and good bye" are other answers. "Life is a mode of motion," says my scientific friend. And what is motion? "A manifestation of force." And what is force? "Active energy"—and that? "The unseen potentiality that fills and constitutes all things —an universal substance out of which all material things appear, and back into which they disappear as unseen elements of energy that defy analysis. Of this infinitely extended substance all things are made and by it they consist." Now this view harmonizes with the statement of that ancient theologian and philosopher who said, "The things which are seen were not made of things which do appear"; and furthermore, "The things which are seen are temporal, but the things which are not seen are eternal." To this infinite substance acting with beneficent purpose and intelligent procedure, we attribute personality, and say, "of him are all things." Call it Infinite substance, or mind, or spirit, it is the source

and the goal of existence. We came from it. We return to it. In this excursion out from it we find set all the elements of a drama, ranging all the way from the comic to the tragic, accordingly as we take life's shifting scenes too lightly or too seriously. It takes most people a life-time to discover that, to our senses, things stand in inverse ratio to their reality and value. To our sense-perception, matter and its associated sensations of ease, pain, pleasure, etc., are the dominant things, while to mental and spiritual perceptions, mind with its attendant products of thought and truth are the supreme facts. Matter is changing and transient, but substance or spirit is unchanging and eternal.

And this Infinite substance, spirit, mind, life, the source and content of all things, is one. It exhibits itself in myriad forms, but be it star or stone, herb, bird, or man, it is one life, one substance. Just as the ocean whose substance fills, and whose heart-throb pulsates throughout every gulf, bay, cove, and strait, leaving each its individuality and relative importance, according to the volume of ocean

it expresses, yet retaining its claim on each as part of the whole, so does this Infinite substance find form and expression in innumerable individual cases, each important according to the degree of the Infinite life finding expression, yet each a part of the One life. And the law of expressing the Infinite life divides these individuals into many varieties of being. For example, the living rock obeys one part of the law of expression, and it has inertia or rest. The worm obeys two parts of the law, and it adds motion to its expression of life. The bird obeys three parts of the law and adds flight and song; and the more complex the organism, the greater number of laws it can obey, the higher is the order of life, because the larger and richer is the expression and experience of the infinite life. Now man, the most complex of all material organisms, can respond to more of these laws, and hence gives the most complete expression of the Infinite life, for above the animal kind, he adds reason, judgment, imagination, faith, hope, love, and other attributes and qualities of the divine life unknown save in elemental forms

to the lower orders of existence. Now these faculties go to make up the image of the Creator within us, and these moral and spiritual qualities are concrete expressions in us of the divine character which must otherwise remain a dreamy abstraction.

There is nothing in us that we did not receive from the Infinite source, "the Father of the spirits of all flesh." Nothing has been evolved in man, nor will be, that was not involved in the first living cell. Our entire equipment for expressing the divine life, together with "the power both to will and to do" is of that Infinite substance whose image we are. Yet because of the accident of time or place or condition of birth, the influence of heredity, or other causes, few of us express it in equal degree. We have to confess that one man manifests more of the divine life than another, because he furnishes, consciously or otherwise, a better channel through which the divine life may flow. He has more avenues of expression, and is able to keep them open, and hence is a better medium through which the divine life may speak. Or to use a technical figure

of commercial life, as the amperage and voltage—one having reference to the volume and the other to the intensity of the electric current—determine the action and results of that subtle force, so in a life of large endowment, of many gifts, of ten talents, the amperage is large, and the possibilities for expression of the divine life are great; but if the voltage is low, the sense of duty is blunted, the estimation of privilege is small, the aim of life is ignoble, then the dynamics of the will are inoperative and the results are small. If in another the amperage is small, the capacity limited, the gifts few, yet the voltage is high, sense of duty exalted, ideals noble, purposes inflexible, then the dynamics of the will enable him to blaze and burn his way through the world like a live wire of Omnipotence that he is. Such accomplish more, manifest more of the divine life than the large amperage, but low voltage people. But does the ten-talent man, large amperage, have correspondingly high voltage, we shall find such an expression of the divine life as to brand him a genius, and write his name in the gallery of the immortals.

In other words, the endowments of a man's life are things determined outside of himself. His native qualifications come into life with him, but the potency of his life for results is determined within himself. The development of his gifts to their utmost capacity, the cultivation of nobility of purpose, the concentration of his energies to the chosen tasks, in fact, all that means the mastery of self, and the mastery of the world forces about him, are contained in the sovereignty of his own will. With the amperage of life he has no concern, with its voltage he has everything to do. He can do anything that he wants to do and believes that he can do, the very fact that he feels the impulse being the sure sign that the life within him inspires the desire, and at the same time promises the power of fulfillment. He can be anything he desires, for his desire is the longing of the Infinite life to find expression through him in that special way. He has only to call out the forces of the life within and set them to the task, knowing that "faithful is he that hath promised who also will do it." And herein lies the solu-

tion to the riddle of existence—To take a part of the Infinite life, give it individuality by incarnating it in human flesh, multiplying and projecting it through human personality, polishing and refining it through the vicissitudes of material environment, until it comes to express so much of the Infinite character that to have seen it is to have seen God. And it must be held as a cardinal principle that the capacity to express life is an expansive thing, as surely as the power to do so is a cumulative force. The latent possibilities of divinity are in us awaiting the task of development. They are unlimited, so that a man knows not what he shall be, but if he accepts his task and does it, he shall be like God.

CHAPTER II.

THE SHINING PATHWAY.

LIFE is not stationary, nor can be. The living body is forever changing by the ceaseless vibrations of the life within. The mental powers are forever built up or depleted by the thoughts that flow from them, and the truth that is discovered by them, and that reacts upon them. The bronze figure that stands in the midst of the park fountain through whose uplifted fingers a stream of water rises until it breaks into a mist and falls to the pool below, is a picture of a human life through which the tides of the divine life with its truth and power move forever onward. They make no tarrying. Certain by-products which go to make up character abide, and even character is a progressive thing.

To build up and preserve his body man uses the material forms that are compounds of the infinite substance. In the using it yields up certain elements of life that keep the body living. The food he eats, the water he drinks, the air he breathes, all are yielding up their life

to him. This is everywhere true, for the living rock yields up its life to the soil, the soil yields up its life to vegetation, vegetation in turn to the animal, and the animal yields up its life to man, and man yields up his life to and for his fellow, and this but illustrates the method by which the Infinite life ministers to man of its boundless store, and expresses itself in his body, disclosing a shining pathway up which man moves to God, for the mental and spiritual life are ministered after the same principle. Not only was man a thought before he was a thinker but he continues to have his growing mental life by feeding on the living truths which other men have discovered, and for which they have laid down their lives, and also on those which he discovers by responding to the vibrations of that Infinite life within him, and for which he is ready to lay down his life. All his emotions, finer feelings, aspirations, and longing, and the more spiritual activities are responses to the stimulus of the divine character finding expression in him. We are now ready to quote, with the assurance of its meaning and truth, a saying of the apostle,

"In God we live and move and have our being." Man lives out his life in the life of God, and he cannot live apart from him. His business in the world is to express the human life in the terms of God. That is his task, although he may make sorry work of it. He may turn his divinity to diabolism, but he can never successfully deny his birthright, nor permanently quench the flame of the divine life, for God cannot die, nor can these divine attributes be so stifled or eradicated that they will not rise again to struggle for mastery, and at last find perfect expression. We are living out our lives in the life of God.

Now the converse of the foregoing is also true. God lives out his life in the life of the world and all things therein, his highest expression being man. As the mountain is worn down by erosion until the granite becomes the soil of the valley, clothed with vegetation, radiant with color, fragrant with odors and golden with fruitage, so is the material expression of divinity moved up into its highest form, man, and on him and through him the divine life plays until his animalism, and crudities, and credulities, are

smoothed out, and his human consciousness blooms out into God-consciousness, and the fruits of the living spirit in him are manifest. It may sound easy, but the process is difficult. God is not having a good time. It has taken heat and cold, earthquakes and aeons of time to get the earth ready to manifest forth men, and he has been a long time trying to wrestle the world of men up to princedom, and although the task is slow, the end is sure. In every age some man has attained it, such as Enoch, who walked with God, Abraham, who was a friend of God, and Jacob, who was a prince of God.

To make the thought still more definite and significant, it is said at least three times in the Old Testament that "God clothed himself with a man," in each case for a specific purpose, and also to show to their generation, and to us, what God can do for a man who comes to realize his own divine nature, and will allow the Infinite life of God to have full expression in him. The tragedy of it is that few of us accept our birthright in all that it means, and fewer still are bold enough to enter into and claim our heritage of

God dwelling in us. For in very truth he lives out his life in the life of the world and of man. In us he lives and moves and has his being. It is in the sons of men that the divine life finds perfect expression in the terms of humanity. Divine love, and pity, and compassion, and all other similar qualities are, and must remain, unknown quantities to us save as we see and know them in the lives of men with whom God clothes himself.

The great teacher, Jesus of Nazareth, kept before his disciples the secret of that life of his, so simple in its setting and so marvelous in its power, by repeatedly declaring that the words which he spoke and the works which he did, were not his but his Father's. Now as God clothed himself with that man of Nazareth, and made him to manifest forth the oneness of the human and the divine life, so Jesus prayed that his disciples might realize their oneness with God as he realized it. Yet with all the perversity of human misunderstanding, we misread the words and try to foster a oneness with our fellows which is impossible until we first realize our oneness with God, which in the mind of Jesus

was of supreme importance. This alone could enable them to do the work that he did, and even greater works than he did, so the burden of his most wonderful recorded prayer was for the realization of this oneness. Here, then, is an enigma in the mathematics of spiritual life, that one and one make one, never more, never less, and He is the one, or you are the one as you have the boldness to claim it. This is a flying goal. Man never is, but always to be blest.

Of all those qualities of character that place the stamp of the divine character upon man, such as love, joy, peace, patience, etc., few of us bring to any degree of perfection more than one or two. Of all man's forty and more faculties only one, two or three at most reach any degree of perfection or fruition in this sphere of existence, but we see enough to know what we shall be, when perfect oneness is realized and manifested, when every divine quality shall find perfect expression, and every faculty shall reach its zenith, manifesting the power that worketh in us, for it discloses a shining pathway of attainment which shall share here and hereafter

the throne of the divine power. Here, because the consciousness of this divine dignity begins here, "Beloved now are we the Sons of God, and it doth not yet appear what we shall be, but we know that we shall be like him when he shall appear." Now this appearance is not some flaming apparition in the sky, appealing to the optic nerve, but rather a subjective apprehension by the person who believes God to be the Supreme Good, and honestly desires to know him, that he may carry out his perfect will. Of such said Jesus, "Blessed are the pure in heart for they shall see God." Seeing God, he sees everything else in its true proportions. He sees in himself the image of God. He knows that his character, his purposes, and his whole life are at one with God. He sees that divine image in every man. Loving God he must love his image. Hatred can no longer have a place in him. Fear is cast out by a perfect love. Now are we the sons of God.

A Sunday school teacher described the character of Jesus of Nazareth without calling his name and asked her class who it was, was surprised when one little hand

went up and one little voice said, "That's my mamma—it sounds just like her." The child was right for he was "the express image of God's person" and so was mother, for the pure mind of the child could see no difference between the love of God exhibited in mother and the love of God in Jesus of Nazareth, for the simple reason that there is no difference. "It doth not appear what we shall be." The perfect manifestation is here in its inception, and hereafter in its completeness. All of man's faculties are to be brought to completeness. For that purpose all the years of time and the aeons of eternity are God's and ours. All the worlds now and to be, all the potencies now at work and yet to unfold are for this one thing,—to bring man to full God-likeness. We have entered a way of progress that has no limit to its advance, a shining pathway through the earth and heaven that has no noontide height from which to slowly and sadly decline but that moves onward and upward to the throne of God, and the perfect day.

CHAPTER III.

THE GOOD MEDICINE

A MAN there was who had lost sight of his parentage and lived for years as an orphan. One day he had an invasion of divine joy when he learned that his father, a wealthy and benevolent man, still lived and yearned for his son that he might bestow upon him the things that were his by right. And the dawn of this truth of the indwelling life of God, the inherent oneness of all life in Him, not only brings to the mind a joy that "doeth good like a medicine," but it ushers in the full day of an heritage which alone is adequate to meet the demands of the life within us.

Having accepted the fact of his divine heritage, and having fully satisfied himself as to his title, he begins to take an inventory of its content. The first of these is that God is love, truth, health, peace, power, plenty, and that hatred, fear, falsehood, sickness, disease, weakness, and poverty can have no place in the perfectly manifested life of the Infinite God. Apart from his material forms of expression,

God is not sick, neither has he pain, nor disease, nor any such thing.

In connection with this process of working out the Infinite life into material expression, we have to accept the patent fact of pain and disease of the body and distempers of the mind. We can no more deny the fact of them than we can deny the reality of earthquakes in rending the earth's crust and upheaving mountains, or the reality of the pain caused by the tooth of time in wearing down those mountains into fertile valleys, ready for rich harvests. We may turn an intellectual somersault and deny the reality of pain, by denying the reality of the material forms in which pain is felt. Let it be granted for a moment that the seen things are temporal, it does not alter the fact that they are forms of expression of the Infinite Substance or Life, and their reality cannot be questioned even though their forms change or disappear. And even if our philosophy could persuade us of the non-reality of pain, our experiences of toothache, ague, or ptomaine poisoning are sufficient to smash our ideal philosophy, unless we have lost the rational faculties.

We have to accept pain, etc., as inevitable attendants upon the transformation going on in the material life of God round about us and in us. And this fact becomes at once an interpretation of our experiences and a challenge to us to accept and enter upon our heritage. This was evidently the view of St. Paul when he said, "For we know that the whole creation groaneth and travaileth together in pain till now . . . waiting for the manifestation of the Sons of God." Everywhere there is the challenge to move up to higher expression of divine life, and always that movement is attended with pain. Take the seed you plant in the springtime in the soft, warm loam of earth. It is a life bound up by a shell, narrow and limited. Pretty soon sun and rain and the influences of the earth move upon it, and the life within the seed hears the call to come up into higher life expression, and there is such a response that at last it can be no longer bound, and there comes the pain of a new birth, the seed splits its shell and comes forth out of littleness and narrowness to larger expression of life in beauty, fragrance, and fruitage. So a bird's egg moves

up from a life within a shell into the larger expression of life as found in song and flight, but it is attended by the agony of a birth. Now man himself is a creature of time, of the senses, and of animalism. His experiences are mostly of his material life. One day there begins to play upon the life within him the truth that makes men free through a song, a prayer, a beautiful service, or a good life, until he hears the call of the divine life and there comes the hour of decision, the agony of a new birth, and he becomes a citizen of eternity conscious of the indwelling God.

At every step of this moving upward into larger life, from seed to man, pain is seen to be an attendant fact. The seed or bird or man could well say, "Thank you pain; by you I have come into higher, larger life." Pain and disease may be results, but they are not punishments. Rather shall we think of them as signal calls announcing wrong conditions and challenging us to move up out of them. They are things we have received from our ancestors; or have inherited from past years of wrong thinking and wrong living; or violations of the laws of life, consciously

or otherwise, whose penalties have staid with us over-long because we did not learn their meaning, till they have become enthroned in us and obsessed us, and having some psychic quality, they refuse to "go out into the deep" without a struggle, or a mighty, authoritative command.

Accepting the heritage of your oneness with the Infinite life, talk with yourself: "Why pain? God who dwelleth in me has not pain, nor is he sick, nor has he disease. If I have it, it is the infallible symptom that the Infinite life is leading up to some higher expression of itself that as yet it does not fully manifest within me. There is some obstruction in heart, mind, will, or imagination, that impedes the full tides of the Infinite life with His resistless health and perfect peace. It is a call to prepare for a fuller invasion of the divine life. The obstruction must be found and removed. It may be error of thought or action, one or both. I set myself now to the task of setting to right the inner recesses of my life, so that there shall be perfect harmony with the divine life, and hence perfect health."

In this process of opening up the chan-

nels for the flow of the Infinite life, there is as much to unlearn as to learn. A good memory is invaluable, while a good forgettery is above the price of rubies. The trouble is that we forget the things we should remember, and vice versa. Let us now unlearn some things. Most of our ideas of right and wrong have been learned under the tutelage of "Thou shalt not." As long as we live under this negative motive, we invite fear and worry and the whole brood of attendant ills; and under the reign of fear, the things we fear sooner or later come upon us. Our fear is the invitation to them to come in and stay. We need to shift our point of view, the motiving of our acts over to the positive side of things. "Thou shalt" is the positive, constructive side of the divine law that makes love and not fear the motive, and this is the highest expression of the divine life within you—"God is Love." Dwelling here in the motive of love, you can stand at the gates of the City of Man's Soul and meet all such visitors as fear and worry, with such calmness and assurance of the presence of Infinite love and peace and power that they will vanish away and leave you in peace.

And this impelling force of love will not be a passing spasm of emotional joy, but a glorious joy of service, a sense of divine right and place in the world. The commonest task becomes clothed with the character of a sacrament; work will have a new dignity; rest a new refreshment; sleep a sublime renewing; eating will be no longer a bolting of things down with just enough chewing to keep the food from scratching the skin off the throat, or for mere gustatory pleasure, but a process whose thoroughness measures an impartation of the divine life. Keeping the laws of life will not be a perfunctory winning a bonbon, or "getting home to heaven," but the spontaneous action of love that finds obedience to the law the only means of perfectly expressing the divine life in us.

Prepare then for this invasion of love, health, peace, and power by opening every avenue of life for the flood tides of the Infinite Being. Put away fear, worry, doubt, tradition, negatives and self-limitations of every kind. Replace them with positives. Do it now. If you have accepted the fact of your oneness with the Infinite life, yet do

not realize the experience of its perfect peace and power and health, do not try to force these any more than you would try to force darkness out of a room. Calmly hold before your mind seven times a day this perfect ideal as yours by right and choice, and that must be yours by realization if you earnestly desire, fully believe, and firmly will it so to be; and just as sunlight presses upon the world to replace the darkness with light, so does the Infinite press upon you from every side, through every avenue to banish pain and disease and gloom and fear and worry, by filling you with ease and peace and joy and hope and cheerfulness. Just "clear the darkened windows"—darkened by fear and doubt and error—"and let the blessed sunlight in." The truth is, most people who fail to enter into a realization of oneness with the Infinite do so because they have been too busy looking for some imaginary line to cross that divides the human from the divine. There is no line in fact. Let a man calmly accept the fact, claim the fact, declare it, and he will inevitably pass out of human-consciousness into God-consciousness.

CHAPTER IV.

"THE PRONOUN OF POWER."

THIS is the age of Egoism gone to seed; the assertion of the ego as the most important thing in the world; the adjustment of all facts to the self; the converging of all the lines of perspective to find a common point in the self. Just what this self is has not been determined. It refuses to go under the microscope, or submit to chemical analysis or mental solution. But it does submit to be talked about, and so pleasant is that experience, that it proceeds to talk about itself. It is ludicrous to hear a neurasthenic dwell upon his woes and ills and troubles, real or imaginary—mostly the latter. One might smile were not the havoc wrought so pathetic. But egotism, this thing of dwelling so much on oneself, is a common fault with a multitude who are not classed as "nervous." Nothing bores any of us so much as to have someone insist on talking about himself, when we want to talk about ourselves. And egotism reaches the limit of sufferance when it takes on an air of mock humility and the language of pious cant,

and talks in public and private of "poor unworthy me," and "I'm a poor, weak worm of the dust." They tell the truth, and as long as they think and talk that way, they will stay that way.

Now egoism may also pave the way to your real part and place in the world. Lift up your head, put out your chest, walk a little heavier on your heels, accept your nature, character, and destiny as divine. Let your egoism find vent in union with the Infinite Ego. Take your place in the world as a son of God. As one in whose flesh and life God walks among men. Does it seem a far cry from what you actually realize and manifest of this incarnate life, to what the ideal is? To what you may be? It is only a seeming. The distance is a creation of your own thought. The earthliness of your humanity makes such a racket, that you cannot hear the voice, nor realize the nearness and reality of your divinity.

It took the impetuous, fiery Moses, forty years at the onerous and lonesome task of herding sheep, before he could get himself still enough to hear the voice of the "I am that I am" within him. While egoism

—the "I am" of Moses—is the limit of his progress in consciousness, he is still, and only, the "Son of Pharoah's daughter." But when, after long years in the solitudes, his self-consciousness became merged into the consciousness of God, and he could hear the voice within him saying, "I am that I am," he ceased to be called the Son of Pharoah's daughter, for he had become the mouthpiece, the incarnated presence and power of Jehovah's personality, ready and comissioned to deliver Israel. From that hour, in every time of perplexity, he had only to call upon this Infinite life within himself, to realize that Infinite resources were at hand to divide a sea, to feed a multitude, or to shake a kingdom.

The only safety valve for this exaggerated self-consciousness which today possesses the world of rational men, is to merge it into God-consciousness; to let the egoism—the "I am"—be lost in the Infinite Ego—the "I am that I am." And why should you wait forty years for the fiery passions of life to die out, or even for forty days, to realize the "I am that I am" within you? You need not seek

the silence of the desert, nor the seclusion of the cloister. Follow the directions of the Master who taught us the secret of oneness with the Father. "Enter into thy closet, and when thou hast shut thy door." You will not hear this great voice of the spirit speak at first save in the solitude. You must find time daily alone. Into this aloneness you may not take your dearest earthly friend. After a while you will learn to hear the voice within in the midst of any tumult; but at first you must enter in and shut the door. Wherever you are, as you read this line, enter now this great within, close up the eyes, ears, and all the doors of sense. You can do it. Have you not had your attention so engrossed on some magnificent scene, or some work of art, that you did not hear your friend at your elbow speak; or have you not been listening to something or "thinking" and passed your friend on the street, looking straight at him with no sign of recognition, and "come to" with a start after you had passed? So abstract your mind away from the things of time and sense, enter into this dumb house, insulated, and isolated, and be still! Contemplate your

divine birthright, to realize and manifest the fulness of the Infinite life. Pass up the path trod by prophets and seers in every age, "take off thy shoes from thy feet," let your approach be so reverent and trustful, that it needs give no warning of approach. Walk up and stand before God. Bathe your spirit in His Infinite life and peace and love and health. See in him as in a mirror your own true self. Settle here for yourself that old conflict that nearly rent the early christian church —namely, is this living God, before whom you stand, the same substance of which you are made, or just like it, but not the same? In Greek there is but an "iota's" difference in expressing it, but to you it means the difference of being a son or an alien. Tarry here until the "I am" is lost in the greater "I am that I am." Then with your oneness assured, return to your earthly walk, in full possession of all the resources for health and wealth, for power and service, for "thy Father which seeth in secret shall reward thee openly." Henceforth the works that you do are not yours, but "thy Father's." These vast resources are not yours, nor for your sake,

but they are rather given for the perfect manifestation of the Infinite life for your own and for others' welfare. This is the first degree of the Abundant Life, and its password is, "I am that I am."

It was said of Jesus that "he spake as one having authority." He didn't argue, nor try to prove anything. No intellectual heat is apparent in the tremendous truths he uttered. He didn't seem to discover any new truth by logical process, but he did speak what he himself was, and having announced the truth, he let men do what they would with it. The potency of his words lay in the fact that they were not his, but the God's who sent him. They were not what he thought, but what he was. And with the consciousness of his oneness with God, there came the sense of authority to speak, and "it was done"; to command, and "it stood fast." Deaf ears heard at his touch, blind eyes opened at his word, the lame man leaped as an hart, and the tongue of the dumb spake. Even the elements obeyed his command. With that consciousness of oneness there was never a moment's hesitation. "Take up thy bed and walk"—"I will, be thou

clean." The omnipotent "I can," had its seat of authority in him, because God dwelt in him, and he knew and asserted it with all that it meant. Just when this oneness became a fact is not so important as when he became conscious of the fact. And that is the supreme moment to us all. Sooner or later the time comes when we accept and enter into our divine heritage, and we see something of what lies before us. There is the break with bigotry and narrowness; the going forth to a world of divine men, most of whom do not know it, and will not receive it, and like swine, on whose level they live, will turn and rend you when you have cast this pearl of truth before them. Facing such a career, more than one man has said, "Mine hour is not yet come." Yet the hour arrives when perplexed men appeal to you, when the hungry must be fed, the thirsty given drink, the needy helped, the diseased and pain-ridden and obsessed must be set free, and you will face the great question—"Can I manifest the divine 'I am' in this case?" Your hour is come, and the "I am that I am" of Infinite potentiality becomes the "I can" of achievement. At

your touch pain will depart, at your word of comfort sorrow will flee away; your hand shall wipe away the tears, and at your word of command the devils of psychic obsession will make haste to depart; and you will so manifest the power of God that you will realize that you have passed into the second degree of the Life More Abundant, whose password is "*I can.*"

Pause here for a moment. Enter the chamber of reflection. Ponder the meaning of the resources that are yours. Imagination cannot sound the height and depth of the "I am that I am" and "I can" to which you have attained. And here a voice will speak to you and say: "If this be true, if you be the Son of God, if you have a divine gift, if the fulness of divine life dwells in you, you can command that these stones be made bread. Sell out this gift for bread. Business is business, and you can make money out of this power." Will you sell out, or will you answer: "I cannot live by bread alone. There are other things as important and these I should lose if I sold out for bread." Before you answer, recall that "all things are yours, and you are Christ's and Christ

is God's." Then why should you barter this divine gift for something that is potentially yours already, but the complete and full possession of which might prove a handicap to higher service.

Again will a voice say to you: "If divine power is in you, if you have a gift of God, make a display of it. Set the multitudes agape with the wonders you can show them, make a show of yourself—it doesn't matter what you do, you cannot fail." Be careful here. Remember that one who "did not many mighty works" in a certain place, "because of their unbelief." All results are conditioned on something. Even God might fail if he violated the conditions of the operation of his own laws. Spectacular as were some of the works of Jesus, the demand for him to do them for "show" was ever met with the answer: "There shall no sign be given."

And the tempter will say once more: "Granted that you are a Son of God, that you and God are one, that the Infinite 'I am' dwells in you—is you—call it by some other name, fall down and worship the traditions of the past, the accepted order of things. Why should you choose the

cross of persecution that the pharisees of sectarianism will lay upon you? Why court the derision of the doctors of medicine, by presuming to live in health, or even to die without their assistance? Choose an easier way." Here then is your final test. Will you claim your birthright and call it by its right name, and in that name go forth to manifest its power? Look at your motive. Do you desire perfect health, that you may fully manifest the Infinite health, and that you may serve in full vigor, ministering health to others? Do you desire the Peace of God, so that dwelling in perfect peace you may speak the word of peace to the troubled ones of earth? Do you desire wealth that you may have leisure to serve and means to lighten the load of the heavy-laden? Do these motives seem to you worthy of one who can say, "I am that I am?" If so, then speak that word that spoke worlds into existence, bringing order out of chaos, and man out of dust—the word upon which pivots your whole future destiny—"I will"—and enter the third degree of the most Abundant Life, of which "I will" is the password.

Let these words, "I am," "I can," "I will," be the one triune potentiality before which you bow and say: "Whose I am, and whom I serve." For these are the words that marshal all the God-like powers, and cause them to move out with resistless force to assault the gates of pain, poverty, fear, disease, and death, and to end them with the challenge: "Oh pain, sin, death, where is thy sting or thy victory?"

Avoid two mistakes, one of which is to wait until you realize the fulness of the divine power before claiming it and beginning to manifest it. Rather respond to the first call that will surely head your way. Speak to it in the name of the "I am that I am," and you will marvel at the result; and each successive use will enlarge your manifesting power. The other is, beware of thinking that you can keep unused this Infinite life. Remember that the Dead Sea is dead because it gathers but never gives, except by evaporation. You are not an evaporator, you are a channel. As you freely pour out of this life, the flood tides of Infinite Life will pour in, "pressed down, shaken to-

gether, running over." In a city of the northwest, there may be seen at the distance of forty miles a snow-crowned peak lifting its head far above all about it, and at its foot a beautiful lake of ice-cold water, clear as crystal. On a street of this city, you will find an immense watering trough, where a constant procession of thirsty teams are stopping to drink deeply of its crystal liquid, yet never for a moment is the supply depleted. When the trough is just so full, the supply automatically shuts off; and when it drops below its normal level, it automatically opens and that exhaustless reservoir far away pours in its fresh, sweet supply. And this is the parable of the Abundant Life, whose flood gates are opened by the pronoun of power, I, so that the speech is resonant with power, the eye glows with light, the finger-tips tingle with healing energy, the whole body vibrates with a resistless power for health; and the very shadow, like that of Peter of old, blesses those upon whom it unconsciously falls.

CHAPTER V.

THE MAN ON CRUTCHES.

AT FIRST blush man is a materialist. He sees things as material objects; he thinks in material forms, he speaks in material terms, and most of his life is lived out in a very material way. These material things are the crutches upon which his living spirit limps until it finds itself and learns to walk alone. The consciousness of material things is evident in all his thoughts and actions. He may assume some lofty philosophy and deny the reality of material things, but he still has a very material sort of hunger that must feed on material food, he writes material books on which he secures material copyright and for which he insists on receiving some very material dollars. And when he comes into contact with the business end of a bee, he gives material evidence of feeling material pain. So does our materialism ever play havoc with our philosophy. It is a part of man's inheritance from the various stages of his evolution. It is needless to debate whether his material form came from a monkey or a clod,

the real question is how far has he gotten away from the monkey or the clod, on his journey up toward the angels and toward God. His materialism clings, and he can no more shake it off in a moment, than he can shake his shadow when the sun shines upon him.

Not one in a thousand can think of God as the universal spiritual substance, without body or parts. We think of him as a man. The white man thinks of him as a big white man, the Chinaman as a big chinaman, the Indian as a big indian and the African as a big black man. Nor does it change the force of this observation that there is a seeming exception in the case of the American Negro, who through centuries of environment abandoned his own material notions and adopted that of his superiors, that God is a big white man, and finds delight in singing such songs as that one whose chorus runs, "Whiter than snow, Now wash me and I shall be whiter than snow." We project the material terms and forms of our ideas, and clothe God with them, thus creating God in our own image, and reversing the original order of our being made in his image.

Now this big man of our mental conception we have clothed with such Infinite power, that we are awed at the thought of comparing ourselves with him. The ancient psalmist, answering his own question, "What is man?" exclaimed, "Thou hast made him a little less than God," but the translators were afraid to give man his true dignity, so they made it read, "a little lower than the angels." And that action of the translators is in keeping with most of the acts in man's earthly career, for he was made with all created things under his feet, but he promptly reversed the order and put them all over his head, and he has been trying to climb out from under them ever since.

In the record of those glimpses that men have been given of the Infinite Life, God is spoken of as man, speaks as a man, feels as a man, and so strong is this materialistic notion of God that men of all ages have wanted to see God, and in lieu of that vision have worshipped the sun, moon, stars, the bull, the ram, natural forces, man's reproductive powers, in fact every form in which the divine creative energy has been manifest. These were

substitutes for the reality. In the wilderness journey when Israel had lost sight of Moses in the mount, they said to Aaron, "Up and make us Gods that shall go before us, for, as for this Moses we know not what is become of him." They wanted Gods that they could see. A brazen calf in sight was better than a wonder-working man out of sight. This is ever the human heart's cry—to see God. The Infinite, trying to find itself in material expression, and which has created the demand sets about to answer it, for He has appeared in dreams and visions, by Urim and Thummin, by prophets and seers, by subjective voice and by objective providence, coming always a little nearer the answer, until he came in that one perfect manifestation of the divine life, Jesus of Nazareth, who said truly, "He that hath seen me hath seen the Father also." And even his most spiritual disciples exulted in the fact that they had seen and looked upon, touched and handled the word of life. Here ends then the long quest of man, the materialist. His crutches may be laid aside. God is no longer in some far off heaven, but in earth; no longer round

about us, but in us, of us—us. And just as truly as in the miracle of the loaves and fishes, none could tell where the natural bread and fish ended and the supernatural bread and fish began for the simple reason that there was no difference, they being of one substance, so no man can tell just where the purely human life in man ends and the Infinite Life begins, for the reason that there is no difference, they are one. And this identification is indicated in the saying of Jesus that when we minister unto the least of these we minister unto him, and in that question to Saul of Tarsus "why persecutest thou me," when he was actually persecuting some of the humble followers of the Christ. Yet after all these object lessons we are only slowly accepting the fact that God does indeed dwell in flesh upon the earth, and when it comes to some of the inevitable results of that truth, our materialism still asserts itself. We are still on crutches. For like Moses who was slow of speech and had to call in Aaron to be a mouthpiece, a crutch to lean upon, we have developed a whole system of crutches through whose mediation the divine life is ministered, for be it kept

in mind that the Infinite Life accommodates itself to our stage of development, as he did with Moses and his people of that day. They said, "speak thou to God for us, and let him speak to thee, and thou to us, but let not God speak to us lest we die." Five-sixths of the race must still have a minister of religion, a priest, to speak to God in their behalf, and speak to them in God's behalf. So mote it be. Let not the other sixth feel called upon to knock away the crutch of the masses and drop them into the mire, simply because the one-sixth can walk alone—can walk and talk with God.

Our stammering tongues cannot express what we think and feel in our worship and praise, so we call in to our aid the rich and beautiful liturgies of the devout of all the ages, to help us to present, in fitting form, our feelings and thoughts toward this formless spirit which takes form in man.

Or, we feel the need of some symbol of the Infinite Life incarnate in flesh, an object lesson to teach us not only the fact of the Divine presence in human life in all its manifestations, but also the method

by which the Infinite life is imparted to us. And we turn to that supreme Christian symbol, the Holy Eucharist in which the Infinite is represented as forever being offered for us, and we have in a material form an interpretation of the constant impartation of the Infinite life. And if we shall be led into thinking that we receive the Divine life only in the moment we receive the material elements our mistake will be as great as when we are lead into thinking that the elements have been actually transformed into the physical reality of the Saviour's body. In the one case we have robbed ourselves of the supreme joy of living out our lives every moment in the life of God, and in the other we have chosen to mistake the crutch for the living thing it symbolizes.

Or as we have seen some wild bird in the depths of the forest find a pool in which it fluttered and cleansed the soot from its wings, so we have seen the need of some material aid to assist us in cleansing the soul of its earthliness, the residuum of past actions and passions that have had their place in our lives, and we turn again to that other Christian symbol of baptism,

and we have an illustration of how the soul is purified by the incoming tides of the divine life, and restored to its pristine beauty.

Or like St. Paul we may have seen the third heaven of emotional rapture and heard things unlawful to utter, and, been filled with such healing power, as that handkerchiefs and aprons touching our bodies, are carried to the sick and they recover, yet be compelled to confess to a "thorn in the flesh" which no amount of prayer has removed, and to rejoice in Luke, "the beloved physician" as a travelling companion.

Many of our ills disappear at the word of authority of the life within us, but some may not. Then we turn to the physician for a crutch to lean upon. And why should we blush or apologize for it. Is not the Infinite life constantly ministered to us in food, and drink, and air? Do I dishonor the Infinite life within me, by eating bread when I am hungry, drinking water when I am thirsty, or breathing deeply to oxygenate the blood, and by these and other means renew my flagging energies? And if not, do I deny the

Infinite life when I take quinine to eradicate the vandal germ of malaria from my blood instead of giving him large doses of mental suggestion. Or when a savage hook worm gets a strangle hold on the neck of my stomach, do I dishonor my indwelling life of power, if instead of arguing with him about his being an "error of thought" I pass him a little thymol that will speedily make a "good indian" of him. Is the energy in a bean or a grain of wheat, any more divine than the energy in the bark of the cinchona tree? Come now brethren, let us reason together.

When we over-eat and miss-eat, and most of us do this, do we quit eating permanently, or do we reform our diet and habits? Then when we have over-doctored and mis-doctored shall we abstain or reform. We may conceive of a time when men will learn to live without eating, but the time is not yet. And we may conceive a time when men shall live the perfect life of God on earth, and will not need medicine. Some have already learned it. But it is a long process to bring a world of individuals, such as those in our world, to such a state of perfectly mani-

festing the divine life that "none of the inhabitants shall say I am sick." Until that time happily for us there is planted in the city of each man's soul "a tree of life, whose leaves are for the healing of the nations," and corresponding to it in this material world is a materia medica with proven potencies.

One may gaze in rapt contemplation on his spiritual tree of Infinite life and energy, and by a sort of auto-suggestion appropriate its healing potency, and live in health. Another may be still on crutches and compelled to turn to the material tree or herb, and take some of its leaves and make a powder to swallow, and by its energy find the way to health. Brother idealist, do not throw stones at him for it. Presumably he is doing the best he knows; at least it is what most people do and will continue to do for a long time to come. The race can't get off its crutches in a day. Jesus did not heal all the sick people in the world when he was here. But the company is increasing of those who have progressed in the divine life far enough to manifest it in perfect health without the

use of material form, and they are the prophecy of a future time,

"When the lame leap for joy and the blind receive their sight;
When ears long closed to sound, will be ravished with delight,
And tongues that never uttered a sentence here below,
Burst into song through ages long, thither let us go."

A MAN CAN BE ANYTHING HE WANTS TO BE; ANYTHING HE BELIEVES HE CAN BE; ANYTHING HE WILLS TO BE.

CHAPTER VI.

THE PATH OF LEAST RESISTANCE

THE traveler making the ascent of Mt. Hood has the choice of two routes—the shorter and more precipitous one from the north, or the longer and more gradual one from the south. In one case the movement is in an opposite direction from what it would be in the other, but they both reach the same goal. And he who would find the summit of self-mastery where abide peace, health, power, plenty, and the reality of the glorious vision of a perfect or whole life, will find two seemingly opposite movements operating, yet each leading to the coveted goal.

There is the positive aggressive assertion of the Ego, which says, "*I am, I can,* and *I will,* be the master of all things in my life." Following this motion the individual moves steadily forward to condition all the circumstances of his life. He says to Poverty, "Thou hast no place in my life. All the potencies of Infinite plenty dwell here. I am not running in feverish haste after a fleeing prosperity. I am

swinging wide the door of my life, and opening every avenue of action for plenty to come in. Infinite plenty is seeking me, wants to make me its instrument of expression, and its agent for others. I am content to be its incarnation in any degree. I do not fear poverty, nor do I fear that plenty will flee from me. It will come to me just as fast as I can give it adequate and divine expression. I have conquered poverty for *I am* plenty and prosperity. I hold before me the vision of myself as surrounded with all the settings of plenty and comfort and usefulness."

He says to Fear and Worry, "Thou hast no place in my life. There is no room here for your brood, for the Infinite life whose perfect expression is love, fills me to the exclusion of all else. I am made perfect and complete in this love that casts out fear and leaves no room for it. Why should I fear a shadow that is cast by no substance in me, that has no reality in the presence of Infinite love? Why should I dishonor this Infinite love by fearing that it cannot keep me in all my ways? Why should I worry over something that seems

to threaten evil to me when I have the assurance of this Infinite love that 'no evil shall befall me'? And even when evil days come and life is sorely beset, this Infinite love assures me that 'All things work together for good' for me. This affliction shall work out for me a greater weight of joy. I shall find it but the advance agent of some greater blessing for which it is preparing the way, and that could not have come but for this steam roller which pulverizes the clods and prepares the way of the Lord. So I will not fear evil, nor worry over its possible coming, and if it comes, I shall say, 'Thank you. What message, what good are you leading my way'? And thus I shall overcome evil with good."

He says to Pain and Disease, "Thine hour is come. Thou shalt no longer have dominion over me; no longer usurp a place in this divine life of mine; no longer obsess me with sensory images of pain and weakness and despondency. Thou shalt go out into the deep with thy fathers of old, and give room to the mighty tides of Infinite health now surging within me. Henceforth I shall know thee no more save as the

shadow of a passing wrong condition. Thou hast no substance, no meaning, save to announce the passing of my life up into larger expression and ease and usefulness. Thou art at best but a 'growing pain' which I shall cast off as a troubled dream of the night. For I am health, ease, and power. My vision of myself is not of pain and disease, but virile strength and health. I behold myself dwelling in the life of God, filled and clothed upon with the expression of perfect health."

And thus in this direct, positive way, he challenges the right of every obstacle that would hinder perfect expression of the divine life, and by the irresistible impact of this sheer force of will, sweeps them out of the way. This may seem to picture life as a very strenuous affair. And life that is worth anything is strenuous. The Master in calling men to follow him, did not hide from them the difficulties they must meet. And his greatest Apostle chose the figures of the foot-race and the battle—the two most strenuous exercises of that age—to set forth the real nature of living. The principle of

the "survival of the fittest" is still in operation. And there are many who by temperament and character are so equipped as to need only to go forth in this militant, direct way to resist the devil in all the forms in which evil meets them, and find that he flees from them, and his obsessions disappear.

Even these strong natures find occasional Alps too high for them to scale, and while they can dispose of nineteen visitations of adversity, fear, or disease, the twentieth one will stick and refuse to budge. It will neither go nor be forgotten. Two things are possible to be done. One is the augmenting of our own inadequate forces—inadequate by lack of faith—by annexing those of a friend, and so fulfill the conditions of a marvelous increase of power, viz., "If two of you shall agree as touching anything, it shall be done"—not may be, or can be, but *shall* be done. Here two wills agree and because of that agreement, there is given unlimited power.

Suppose that this other person, healer, or friend, be not available, there remains then the other general law of procedure—

that of indirection. And many will find this at first to be the most and only successful way they can proceed. Disease, pain, fear, or worry, or some other idea which may or may not be materialized, gets hold of the mind and so obsesses it that the mind cannot shake it off. Each effort only finds it, like the old man of the sea on Sinbad the Sailor's neck, seated the more firmly in its place. Turn now to the method of indirection. Choose some other idea and place it beside the obsessing one. It may be difficult at first to hold the mind on this new and rival thought, but by a little persistence it will become stronger as the attention to it waxes, and this other will become dim as the attention to it wanes, until often in an incredibly short time the new thought has entirely displaced the undesirable one. The process resolves itself into the will power to direct the attention to any idea for the eventual exclusion of the other ideas that assume undue prominence in the mind.

It is often done half unconsciously, as when one, tired or weak from recent sickness, repairs to the seaside and sits and gazes upon the ocean's heaving expanse,

tossing its fathomless depths up toward the sky, and he trembles to think of getting within the range of its power. And while he meditates, the ocean becomes vocal through his unconscious self, and begins to sing its song of power—"In me are gathered the immensity of mighty forces. The wildest storms of earth have fallen to sleep on my bosom. The raging torrents of earth's rivers have gathered into my depths. The roar of the tempest, the flash of lightning, the roll of thunder, have been but the time beat of an earthly song that I have heard from creation's hour. Yet if thou will know my law, and boldly commit thyself to my bosom, I become a highway of pleasure to bring together the ends of the earth and carry blessings to the farthest habitation of man." And as the days pass, the unconscious absorption of strength and power from this embodiment of power goes on until one day the patient rejoices in the return to health and strength.

Or, such an one goes to the mountains and forests and sees countless tons of vegetation pushing upward in the face of the laws of gravity, yet not a sigh or groan.

And soon he feels the living force of that unseen power of which these are the images, raising him up in spite of the drag of weakness and pain.

Or, he beholds some wild flower blooming in some secluded spot where no eye shall see it, yet it gaily tosses its head to the breeze, nor worries as to whether it shall rain or shine, whether frost shall come in untimely hour and spoil its beauty, or whether any eye shall see its beauty, or any nostrils delight in its fragrance. And as you consider this flower of the forest, how it grows without worry or care, but simply keeping still in the conditions of its life, and finding itself clothed with glory that Solomon could not even have dreamed of, the sense of resignation and rest in the place where we are, takes hold of us, and joy and gladness is ours; and we have by keeping still in the presence of infinite strength, found our strength renewed.

There remains the secret path of non-resistance. It is sometimes better to bend than to break, better to walk round the mountain than to scale its heights. A stream starting down the mountain side

and finding a rock in the way, doesn't try to batter its way through the rock, but finds the way of least resistance, and so makes a channel along which it can move, and gradually wear away that very rock. And many a life is trying to batter down temperamental barriers, or hammer its way through the rock of some hereditary limitations instead of finding the way of least resistance. Here's a man trying to sell goods when all the time there is no inner content. He ought to be hammering iron, or plowing in the field, or teaching men, or practicing law, or healing the sick, or singing some sweet song of comfort, or preaching some gospel of peace. There is always the intuitive sense that he is doing the wrong thing, an inner longing to do something else. And this unsatisfaction is the voice of his divine life prophesying to him what he may be or ought to be, but he is started in the wrong vocation and he's afraid to experiment by changing, so he batters away at the intangible yet ever-present obstacle of discontent and drags out life in dissatisfaction. Or on the other hand, one day he chooses the way of least resistance, no matter if

it seems a step upward or downward, and lo! there is peace, and the sense that he is moving in the way that furnishes the Infinite life the largest, openest channel to most perfectly express itself.

These misadjustments of life furnish most of its tragedies. Many a man is a butcher or baker simply because his father was one, or it was the way chosen for him by his friends, and for every other reason than that of adaptability. The city Miss goes to the town or village to teach school, where she dilates on the pleasures of city life, enlarges upon its opportunities, until the country is depopulated by the rush of youth to the city when they are needed in the country, and most of them are best fitted for its life and activities.

Neither the opinions of our friends, the desire of our parents, nor our own judgment is the infallible guide in choosing our life's work; but that inner voice which clamors for action in its own chosen way, holds before us what we ought to be, plays an anvil chorus on the front door of the soul, lays for us around the corner with a stuffed club, making such a din that we

cannot do our task in comfort. This voice is the prophet of the soul, voicing the will of the Infinite life which would find fullest expression in us, leading us into a state without inner friction, and keeping us in the experience of perfect peace. It seems to stand at the opening of our real place of service and say—"This is the way, walk ye in it."

Human history is full of the records of those who have patiently borne the ills of life, believing that the way would emerge into view, and they have eventually come forth to be the world's leaders, and have looked back on those days in the school of adversity from which they graduated with full honors, as a thing to be proud of, because it lead them to the full realization of the divine life. Either of these ways—direct or indirect or the way of least resistance—may become highways of life along whose royal path the soul may mount up to its own.

CHAPTER VII.

THE PARABLE OF THE CHRISTMAS TREE.

PERSONAL traits of character and variations in temperament have to be reckoned with, for they help or hinder the realization of this divine life within us. Our early training and environment are large factors to be dealt with in solving the problem of perfectly manifesting the divine life. Heredity pours in a stream of influences that sometimes threatens to engulf us and blot out the consciousness of our divine nature, dignity, and destiny. In the face of these and possibly other impediments, stands the Infinite life within and about us, ready to work with or in spite of them, as the case may require, waiting only on the action of our own choice—just as in a well-wired house every room is reached by a live wire waiting only the pressing of a button to rush in and flood the darkest room with light, warmth, and cheer. That factor of human personality called the will controls the flood-gates of the Infinite life which will pour in, re-creating environments, over-

hauling temperaments, and transforming the evil tendencies of heredity into engines of good. A man can be anything he wants to be and do anything he wants to do if he goes at it intelligently and with determination. Nothing is out of his reach. Believing in this unlimited life that dwells in him, and in his right and power to call upon it, all things are possible. He laughs at impossibilities and cries "It shall be done." Whether one travels by the old beaten paths of evangelical trust, or by the new road of philosophical idealism, the means and the end are alike and the result is assured. The full persuasion of the fact of the atonement with God, and the acceptance as a verity of the inherent powers of the Soul to partake and manifest the divine nature, are the conditions of realization.

We are often met by the circumstances that one person comes into this realization with seemingly little or no effort of faith or will, while another attains to it only after long and painful effort. It may be explained by the influences of heredity as giving us varying physical constitution and mental temperament, but

a more familiar and satisfactory answer to many will be found in two scriptural quotations and a modern parable. In I. Corinthians, 12th Chapter, there is an enumeration of the gifts of the Spirit, while in Galatians, 5th Chapter, there is a list of the fruits of the Spirit. Now it so happens that faith, the power to believe things seen or unseen, is both a gift and a fruit, the difference between them being like the difference between a Christmas tree and a fruit tree. In the one case the products on the tree are the result of action outside of the tree and its processes of growth; in the other, the fruits are produced by an inward process of the forces of the tree-life itself. Faith as a fruit is the result of right thinking, careful training, and correct observation of the experience of ourselves and others. Faith is confidence founded on knowledge of its object. Its three great fields of action in our material life are in the operation of the laws of Nature, and of cause and effect, and in our fellow-man. Just as our faith in the laws of Nature, or those of cause and effect, is based upon their known and uniform action, so is our

faith in our fellow determined by our knowledge of his character and resources. We may have no confidence in a total stranger, but if he bears a certificate of worth from our intimate friend who knows him, that changes it and we trust it and we trust him because of our friend's knowledge of him. Likewise our faith in God is confidence based on our knowledge of his character and resources as they are manifested to or in us, or our friends. And this fruit of faith, the result of a process going on within us, is an ever increasing quality. The prophecy of the Infinite life is "It shall come to pass." The history of human experience is "It came to pass." Upon these two facts faith moves forward to full fruition. It remains true that in one person the fruits of faith are of easy inception and rapid of growth, while in another the process is painful and slow. "The Jew requires a sign"—to cast a rod on the floor and let it become a serpent was enough for him. "The Greek seeks after wisdom." He had to be "shown," to have it all reasoned out. With this hint as to the nature of faith and its growth, it ought also to be

said that one may tamper with the facts in evidence and the laws of belief, until he finds himself unable to believe anything, and his is henceforth a barren life.

Turn we now to faith as a gift and we find men believing in things for which there is no adequate reason, and thus believing, they endure and triumph and attain as seeing the invisible, and sooner or later realize it in visible form. A man stands in the presence of an impossible task and with no earthly knowledge of ways or means, calmly affirms, "It shall be done," and it is. We meet men who are utter strangers and yet by some intuitive sense we perceive their worth and trust them to the uttermost—a faith that has no material or objective warrant. And without conscious preparation or known process, a soul seems to step into absolute confidence in the Infinite God, and appropriate to itself his unlimited power for its needs. It has no struggle to realize the truth. It believes, and acts upon that belief, and the thing is done. Thus it happens that one person without seeming effort, grasps the peace, the plenty, the health, the power of the Infinite life, while

another halts and hesitates and stumbles over the truth, and even when he sees it, finds it difficult of realization. Let him not falter nor covet a gift which he may not have, for there is a more excellent way —the faith that worketh by love; for while gifts of all sorts may fail, the fruit of patient persistence in well-doing, prompted by love, can never fail. Love sends us forth to some kindly ministry to some one more unfortunate than we are, and in the presence of his greater affliction, our own seems as nothing; and centering our attention on helping him, our own troubles are for the time forgotten. And if we could keep busy long enough so that our attention is permanently turned to other things, most of our ills would die of simple neglect. The vast majority of nervous people are so busy thinking and talking about themselves, that the first step in their relief is to set them thinking about, talking of, and working for, something or somebody else. Altruism acts as the witty Frenchman said of medicine: "It entertains the patient while nature cures him." And altruism is born of love whose very language is giving. God loved

and gave, we love and give, and are doubly blest in doing so, bringing benefit to others, and health to ourselves.

All mental and spiritual results, and indirectly all physical benefits, are conditioned by the exercise of faith. "According to your faith" is the divinely appointed measure of success. We proclaim and really think that we have little faith, until some one comes to us with the note of attainment and certainty in his voice, the glow of health in his eyes and face, the air of conscious mastery in his whole bearing, and at his word or touch, our latent faith leaps into activity and we shed our ills as a certain tree sheds its dry leaves at the awakening thrill of the rising sap; and the wonder of the cure and the fame of the healer go forth. Or we are far removed from these masters of the powers of life, and sigh that we may not behold them with our eyes, and we settle down to the humdrum of dead level existence, until one day in our reading or meditations, there speaks within us the voice eternal saying—"All things are yours, and ye are Christ's and Christ is God's." "Ye are dead and your life is

hid with Christ in God," and we begin to see how our own ego has been living a life separate and apart in our thinking of it, from the eternal springs of existence, and it is indeed a limited and miserable and dead affair; and we behold our ego—our self, passing up into the divine ego—the Infinite self where our lives are merged into his, hid in him. Here we abide in the fulness of life, health, plenty. No plant that he hath not planted shall prosper. We behold our ills, the untimely fruit of our erring, doubting, fearing mortal thinking, having no place nor part in the full life into which we have entered, drop from us, and we are clothed with those fruits of peace, joy, hope, and rightness, which issue only into health and wholeness, the visible proofs that indeed we see God and live in him.

CHAPTER VIII.

THE LAST THING IN THE WORLD.

HOPE that springs immortal in the human breast has almost incalculable value as a prophylactic or preventive agency. It is one of the three cardinal Christian virtues that abide, and is set forth as being the last thing in the world, for the reason, doubtless, that when all else is gone there still is hope. As an anchor it holds the drifting soul because it lays hold on the mysteries of God beyond the veil of seen things. And because that in evangelical teachings it is born of our trust in the reality of the visions of the eternal future, it is called "a living hope" into which we are begotten. Equally prominent is its place in those schemes of life set forth by philosophy and revealed by scientific research.

Philosophy, delving into the economies of existence and formulating them into practical terms finds a place for hope as a bright particular star in the van of human progress. What tangled skeins has it not unwound? What disasters has it not illuminated? Through what wildernesses

of ignorance, superstition, and failure has it not led? What depths has it not sounded? What heights has it not scaled?

Likewise Science, focussing its inquiring gaze upon the processes and problems of world-making and world-destiny, discovers grounds upon which to base a rational hope in "a far-off divine event, toward which the whole creation moves" —a fruition of the ages-long struggle of material existence, glorious beyond the power of words to describe or the mind of man to conceive.

With unveiled vision Science beholds a vast evolutionary process stretching up from the first biological cell to the complex organism of man, by an almost infinite series of stages, each of which is the foundation of a further and upward movement until out of animalness man has come, an animal, and yet more—an intelligent, affectionate being.

In this process Science discovers a dynamic agent working under conditions that involve relative failure, and apparent experiments, groping toward better types of life, as if some being were slowly yet surely perfecting the expression of his

being through progressive achievement, developing his skill by mastering the difficulties attendant upon such growing material expression, and finding an ever larger self-realization in the progressive development of the life of the material universe. It beholds hardships, suffering, misery, struggle, and death in the world as incidental to the difficulties of his task, bound up with the adverse conditions which universally attend the raising of low, potential forms of energy up to ever higher forms. These evils in the problem of earthly existence may not be unmixed for they are necessary factors in all upward progress, and as they are left behind when their purpose is served, science predicts, with the solution of the problem of existence, the elimination of every form of evil. Science beholds man as the crown of this evolutionary process, using this stage of development to project into still higher form the life within him. Prompted by some deep instinct, some deathless impulse, he reaches out in constant effort to join hands and co-operate with this dynamic agent in so conditioning and expressing life as to lessen suffering, disease,

and death, and finally to eliminate them, and to produce at last in this world a civilization in which there is no moral nor disease death rate. It beholds man, physical man, having his day—a day of brawn and animalism, until the intellect crowds to the front and the mental man has his day, of brilliance and enlargement; which in turn is followed by a day of spiritual activity, of inspiration, and glory, when patience and love and faith and kindness are revealed by the dynamic force finding perfect self-knowledge and expression in human flesh, and thus is God evolved in human form because God was involved in the antecedents of human existence. And man's hope is secure, for if "God only hath immortality," man who partakes of the life of God from which he is inseparable, is also partaker of his immortality.

Science enters more minutely into this process of evolution by inquiring into the relation between the physical and mental life as indicated by their apparent action one upon the other, rejecting in their order the hypotheses, first, that consciousness and brain, mind and body act one upon the other as two distinct beings or substances;

or, second, that the mind is only a product of the body, a variant form of bodily action in which the brain secretes thought as the liver secretes bile; or, third, that the body is only a form or product of one or several mental beings; and, fourth, accepting the hypothesis that mind and body, consciousness and brain are evolved as different forms of expression of one and the same being, who is essentially spiritual and whose activities are always manifested in parallel lines, sometimes reporting first as mental, sometimes as physical, but always eventually in both. Now while Science knows only these two forms of life, the mental and physical, it does not deny that there are others. In fact its findings demand an as yet unfound innermost essence of existence to which the mental or subjective life stands nearest, and from which both mental and physical life proceed, thus bringing in sight our double ancestry—that of the flesh and its mind—and the ancestry of the spirit which makes God our Father, and enables us to affirm "My Father and I are one," and to sweep back past birthdays and say, "before Abraham was, I am."

Now the whole economy of human existence hinges on the conflict between these two ancestries, as to supremacy. For the struggle is as old as the race and as new as the last-born babe. Recognizing that life can never reach the heights of freedom until the spirit gains the ascendancy, Jesus said, "Except a man be born of the spirit he cannot see the kingdom of God. Except he live in the spirit where the motives and ideals of the spiritual life are in the position of mastery, he cannot know the "righteousness, peace, and joy" that life is intended to have as its daily atmosphere. We are apt to dwell too much on the fact of the mind influencing the body, and the body in turn influencing the mind, and trying to heal the one by healing the other, and fail to put emphasis upon the spiritual source of life, and fail to carry the governing center of life into the spiritual I am, whose infinite peace and health and ease will express itself in a parallel manifestation in mind and body. This does not mean that life henceforth has no conflicts. The battle will not be over till the sunset gun is fired. The hymn of the spirit-crowned man is,

"Oh watch and fight and pray,
The battle ne'er give o'er.
Renew it boldly every day,
And help divine implore."

His conflicts are as real as ever, but he can say, "Thanks be to God who giveth me the victory."

Now while science can discover to us grounds for such a hope as this, theology actually beholds God dwelling in the flesh, and manifesting the divine character in such a way that to see such an one is to see the Father, and it calls that combination the "Son of God," and says "Beloved now are we the Sons of God"; and it bids us to come to that place of Spiritual Supremacy where we can say "I live, and yet not I live, but Christ liveth in me," and its proof is that we go about doing good. It is said of Martin Luther that some one halloed at his gate and asked, "Does Martin Luther live here?" and the answer of the sturdy reformer was: "No, but Jesus Christ lives here." And he was nearer the truth than many of his followers, for this oneness with God was the truth that Jesus Christ lived, and the boon which he prayed that each of his disciples and all men

might possess. Here then ends our quest. Choose any field of knowledge we may, all paths lead to our divine birthright—the privilege of living the life of God in the world; of manifesting all those qualities of the divine character that can be known by men only as they see them incarnate in human life; and eventually to realize the completeness of the divine life in us. For when Faith has fought its last battle, and Love has run its last merciful errand of service, Hope, the ultimate thing in the world will still tower over the wrecks of time, and stretch out expectant hands to receive the perfect fruition of God dwelling in the flesh. Something in us answers to our own.

> "Dwelt there no divineness in us,
> How could God's divineness win us?"

Follow then this voice eternal along the highways of peace, plenty, health, and power until your kingdom is perfected; until the "fearful," the "unbelieving," and all "liars" are cast out, and you can "surrender it to God who shall be all in all."

CHAPTER IX

THE CHRIST WITHIN

THAT we may get the full significance of this truth of the indwelling God follow me in observations on the most beautiful and far-reaching conception of the spiritual ideal embodied in the gospel message, in such verses as "I live, and yet not I, but Christ liveth in me"; "Ye are dead, and your life is hid with Christ in God"; "Till Christ be formed in you," etc. This is the heart of the gospel, the key to its storehouse of life, health, love, and power. It brings out the mystical phase of the Christian life so prominently that one is apt to ask what place it can have in a scientific, and philosophical religious movement. The answer lies in the simple fact that the power of a suggestion concerning a person or a supposed truth depends on our conception of the scope of the truth, or the character and power of the person in whose hands we place our welfare. For instance we are much more apt to trust fully a physician of years of experience and a great reputation, than we are to call

in a young man just out of the medical school. So likewise if the one giving us a suggestion of any sort be known as a mere tyro in the knowledge of mental and spiritual things as healing forces, his suggestions will have little influence on us, while if we esteem him as a master or an adept in such wisdom then he speaks to us with the voice of authority, and not as the scribes, and sin, and disease, and sickness of all sorts of human ills pass out at his word. Likewise when we are giving ourselves suggestions if the truth is conceived as a partial and limited one, the results will be meager, while if we conceive the truth to take on the character of an universal law the results in health and welfare will be greatly magnified; or if we think of ourselves as "poor weak worms of the dust" suggestions coming from such a source will be greatly weakened, if not countered altogether.

Now if, instead of a self that can do nothing, we face our ills with the thought that, "I can do all things through Christ that strengtheneth me," our suggestions will have in them the authority of the Son of God and they cannot fail. The place

therefore of the Christ in any scheme for moral, social, or physical betterment is secure for the highest authority that can be given to a movement is to quote him as being its leader. And for an individual to have truly found the Christ within, of whom Moses and the prophets did write, is to have started on the pathway of wisdom that will at last unfold and exemplify every problem of life. But let us be sure that we have found him in the true sense of the term. Jesus the Saviour said, "Of myself I can do nothing. The Father that dwelleth in me He doeth the works." That is to say the human Jesus could not do those mighty works, but the divine Christ in him could and did. We must recognise the essential humanity of Jesus our Lord because he so often spoke and acted and lived like a man. We have also to recognize his divinity because he so often spoke and acted like a divine person. It was the human Jesus who was weary with long journeys, arduous toils, and ceaseless vigils; it was the human Jesus who fainted on the last journey and died on the cross. It was the divine Christ who opened the eyes of the blind, cast out dev-

ils, raised the dead, healed the lepers, and said to the tired world, "Come unto me and find rest." That same dual nature is consciously in every man. The purely human with its ills and aches, its sorrows and troubles, stumbling through life so self-centered and engrossed that we never catch a glimpse of the divine nature of which we are partakers, a christing—an anointing that abideth so that "we need not that any man teach us" as St. John says. We utterly fail to call on a power within us that will banish all our ills, diseases, and troubles, and enable us to live in the fulness of peace, health, love, and power. When he said "Come unto me" it was not to the human Jesus but to the divine Christ—the life of God that dwelt within him. His effort was always to get those who came to him to look to the Father who was abiding in him, whose words he spoke and whose works he did, and of whom he could say, "I and the Father are one," that they might realize their oneness with the Father as he had realized it. Finally he said one day that it was expedient for them that he should go away, else the comforter would not

come—they would never enter into the fulness of their inheritance so long as they had him to depend on. He was trying to get them to see that the object of all seeking was the Father, and that the Father was waiting to become the Christ—the anointed in them. But they were so busy clinging to his mortal self, for the loaves and the fishes, and the evidence of the senses that unless he went away they would keep on looking to his personality and would never know that the same spirit of truth who was so mighty in him was waiting to manifest his power in them as soon as they recognized their oneness with him. The Infinite power which had hitherto had but one power station was henceforth to have a station in every man who accepted his divine heritage, and out from him would go those same marvelous virtues that wrought the blessings of peace and health at the touch and word of the man of Nazareth. "Out of his heart shall flow rivers of living water."

To teach men and lead them into these privileges he left directions for the organization of his church with certain

symbolic forms setting forth the entering into and manifestation of Christ-like life. St. Paul said that when a man is "baptized into Christ" he "puts on Christ." In other words attending that outward form is a spiritual content—an inner substance, which is nothing less than the conscious recognition that the Christ of God is in us as he was in Jesus of Nazareth. And in the act of Confirmation the believer's attention is directed to the sevenfold gifts of the Holy Spirit, which he is taught to believe now abides in him waiting to be called on that he may show forth his power, so that it is the final act by which the believer is ceremonially inducted into the Christ-life. Then if he has indeed accepted the real content of the gospel message he can say, "I live and yet not I, but Christ liveth in me." And that this life may flourish we are invited to a Holy Supper whose consecrated elements feed the body and suggest how the life of God is constantly imparted to the life within us.

Now if there be any difference between this Christ-life and the Christian life I should say that it was this; a christian

life consists in following after the example of Christ, submitting to his ordinances, imitating his good works and seeking to obey a Christ and a God who are outside, apart from and above us somewhere, who may be persuaded to hear our petitions and forgive our sins and at last get home to heaven. A Christ-life in a word is a looking to the Christ within us, and letting him manifest his divine presence and power as the son of God—a state of conscious oneness with God that enables its possessor to say, "All things are mine, and mine is Christ's and Christ is God's." Now just what that means we can gather from the incident of Jesus asleep on the hard seat of the fisherman's boat in the midst of a raging storm. The mere fact of his divine presence did not keep the wind from blowing, the boat from rocking, nor the disciples from feeling terrified. But when he was awakened and called upon, he arose, and at once the divine life was manifest, he rebuked the wind and the sea and there was a great calm. Has not our boat been rocked by disease, sorrow, poverty, worry. and what not, simply because we do not awaken the

Christ within us and call upon him to manifest in us the hope of glory. "Beloved now are we the sons of God .... and we shall be like him when He shall appear." In other words, when the Christ in us is manifest he will be like the Christ that was manifest in Jesus of Nazareth, in whom all fulness of love, of life, of power, of joy, of all good dwelt. So that we are complete in this Christ-life, and can boldly say, "In Christ all things are mine," "I can do all things through Christ that strengtheneth me." So that if you are manifesting sickness it is because your attention is fixed upon the circumference of life and you are to turn away from that to the center of your being where the Infinite dwells and say, "Christ is my life, Christ is my health, Christ is my strength, Christ is perfect, I will now manifest Christ." Say it with the certainty that it is the truth of all truths, and you will feel the fountain of your life bubble over with a strange new power that radiates through sickness, disease and pain, and displaces them by manifesting the health that was in Jesus.

Suppose that it is money you need, not

want but actually need. Here is a bank note that unlike all other bank notes can be cashed every day of our lives and be as good as ever the next day. It is "My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4, 19. Now read it intelligently. "My God" —that's the banker's name—"shall supply"—that is his promise to pay—"all your need"—that's the size of the check—"according to his riches"—that's the bank's capital—"in glory" that's the bank's location—"by Christ Jesus" that's the cashier's name. Why should you go about thinking poverty, and manifesting poverty, when all the time your father is rich in houses and lands, and holdeth the wealth of the worlds in his hands. Say to yourself, "Christ is my abundant supply; he is here in me now and greatly desires to manifest himself as my supply; his desires are fulfilled now and I am filled full of all needed things." Don't begin to ask how he is going to do this; probably it will be the very way that you would never think about, but just hold to the thought that he is your abundant supply, and that he will honor your faith a hun-

dred fold. We have only to choose to have him do this for us, and having once put the matter in his hands, let it rest with him who longs to be to us through Christ the abundance of all things that we need, nor try to take it back, but say to ourselves, "It is done; God hath blessed us with all spiritual blessings in heavenly places in Christ." We have now only to wait in perfect faith for the manifestation of that which we have asked. It is not easy to trust the Christ within us for all things when we first begin. Such a habit is not spontaneous, it comes only after repeated effort and repeated proof that it is the royal highway to peace, plenty, and power. We begin by trusting him with small things, but by and by we come to trust him for all things.

The question of what was Jesus doing before he came working his wonders has never been satisfactorily answered, but we know that when some man comes working the works of Jesus, healing the sick, loosing the bound, etc., then know that he did not come into this faith in a moment, but that with clenched fists and face set as a flint he has held fast to the Christ within,

trusting where he could not see, until he found himself manifesting "the faith of the Son of God." Begin by thinking and acting these things and you will come to know the Christ the spirit of truth.

And remember that the key word to all this attainment is NOW. With God there is but one time—the eternal NOW. Saying or believing that salvation for the soul or health for the body are somewhere in the future always puts them somewhere in the future and just beyond our grasp. Behold now is the accepted time for all forward movements for the personal welfare. Jesus said nothing about our being saved from our distresses in the future, or after death, but now. God's work is finished in us now, the moment we believe. To be sure Christ manifests himself in different ways, and we must be content to walk in ways that we would not have chosen for the voice of the Christ within will direct us unerringly where he wants us to go. Like Abraham who followed the inner voice not knowing where he went—from one act of faith to another until God said

to him, "Because thou hast done this I will both bless thee and make thee a blessing."

Get out of this chapter then some practical help. Why should we worry about tomorrow? We cannot live it till it arrives, and then only a moment at a time. Fill the present NOW, the day and hour with hope and trust and praise and service. Why worry ye for tomorrow, sufficient for the day is the evil thereof, and for that matter the good thereof. When the worry fog begins to darken the soul, shine on it with all the optimism of faith in the Christ within you, and level on it all the guns of a sane philosophy. Say to yourself, "I will not worry, for every worry thought weakens me for the conflict when it comes. It may never come, but if so I will not concern myself about it until it arrives, and then I shall have all my powers conserved to meet it in triumph."

The second idea to always hold in mind is, that the Christ that was in Jesus must ever be going about doing good, must be going out to others pointing out to them the secret that deliverance from every ill

of this life lay in the truth of the FATHER IN THEM and patiently waiting and working till they were awakened to this understanding of life.

And the Christ in us will first be content with our recognition of the fact, but ere long we must pass the word out to others, and he will not be content until we have begun at Jerusalem (at home) and finished by telling it to the uttermost parts of the earth. Have you grasped the truth? Pass it on. Does Christ dwelling in you become the dominant, triumphant factor in your life? Pass it on, and do it with all the tact and patience of Jesus, telling one to go and shew the health authorities, and another to tell no man. Go about doing good. Help to awaken the sleeping passenger on board so many of these storm-tossed lives that he may arise and speak peace to them, and after awhile you will be able to say, "Christ is all and in all to me."

CHAPTER X.

THE SPIRITUAL BASIS OF HEALTH.

"NOT by might nor by power but by my spirit saith the Lord," tells us in so many words that all power in its last analysis is spiritual. In all things earthly there is first that which is natural, and then that which is spiritual. All materials things are the expression of things profoundly spiritual. And it is by the study of material things with essentially this conception ever before us that we come to a correct view of spiritual things. St. Paul says, "For the invisible things of God, even his eternal power and Godhead, are clearly seen through the creation of the world, being understood by the things that are made." The universe is built after the human plan, and man is in the image of God, so that we have made the first great step toward the knowledge of God when we have mastered the knowledge of ourselves. We have a material body and dwelling in it and co-extensive with it is a spiritual body with organs of similar character and function. This spiritual body is the

Subconscious self. The conscious side of the mind does not seem to have any existence apart from the union of these two. The child begins to develop consciousness when the light falls on the eye, or when after repeated experiences it becomes conscious of its mother as the source of nutrition. And so step by step the conscious mind as a function of this union of a spiritual and material being is developed. With its various methods of reasoning it is fitted to exercise the office of monitor in this world of truth and error, but will be unnecessary in a world where only truth exists. In the day when this union is dissolved this function ceases and its thoughts perish. The subconscious is the real immortal, spiritual part of us. It is this with which the Infinite Spirit is identified and inseparably joined. It is through the Subconscious that the spirit manifests forth himself in the form of flesh and blood. It is here that the elements of the divine character are developed. The part played by the conscious mind in this process is pictured out in the 32nd chapter of Exodus where Objective Moses argues with Subjective Moses and

points out to him a better way. All the tides of the Infinite life move into us from the Subjective side, and are guided and used under the direction of the Objective side.

Every age has had its method of contacting this Infinite life and using its power and energies. Any exercise by which the Objective has been held more or less in abeyance has been most effective. There can be no doubt that a life given up to meditation, prayer, and good works will manifest more of that spirit than one which does not so exercise itself. On the same principle of exalting the subjective a person under the stress of a great emotion growing out of personal peril, or that of a loved one, or danger to country, will find himself doing prodigies of valor. Under such conditions the eyes will flash, the face will glow and the body will be filled with a new and strange energy. A weak and fragile body will seem to be indued with tireless strength, and the devout soul will realize that he is helped of God, and will say, "I could not have done it myself, God helped me." That one supreme authority on the spir-

itual experiences of humanity, the Bible, abounds in illustrations of this fact. Now it is also true that what is accomplished under the pressure of some great crisis, in which we contact God, may be as truly and fully achieved under the conditions of normal life, by knowing and applying the laws of the spiritual life, in accepting and affirming our oneness with the Spirit with all that it means, and so letting God augment our strength, by identifying himself with our life. And it is true beyond any reasonable doubt that the measure of our power is found in the sort of instrument we furnish the Spirit to work in and through.

And it is also true that there is no essential difference between the power that is manifest in the normal life when we speak the healing word, or touch with the hand that gives health—actions born out of an abiding sense of the Infinite, and the power that manifests in the word or touch when done under the sense of a mighty tide of spiritual emotion or inspiration. Whatever difference there is consists of quantity or volume and not of quality. It is all of God. But we have

always to refer things to their divine source, as when our Lord attributed his miracle working power to the Father. "The works that I do, I do not of myself, but the Father that dwelleth in me, He doeth the works." So his words of wisdom were referred to the same source. On the other hand it was, "The words that I speak unto you they are spirit and they are life." "I will, be thou clean." "Take up thy bed and walk." In like manner our absolute dependence on the spirit is always being emphasized. "Without me ye can do nothing" is the true statement that all our power to do anything is derived from him, whether it be the smallest duty or the acts that are to be epoch-making in our own or others' lives, and therefore the whole question of power must be referred to God." I have read once, yea twice, that power belongeth to God." On the other hand, such words as, "Ye shall ask what ye will"; "Be it unto thee even as thou wilt," seem to place the conditioning of that power within ourselves. In a word, God works power in as we work it out. It

is merely a question of how to let that divine power find expression in any individual.

In the transmission of electric power the two main factors are those of insulation and carrying capacity, or the size and quality of the wire. No matter with what rapidity the armature may sweep over the magnetic field unless these two conditions be favorable there will be little or no transmission of power. And it is certain that unless these same conditions are present in spiritual activities there will be no reception or transmission of spiritual energy. The fact is clear that the limitless power of the Living God is about us and in us pressing for expression, and it can be found by the insulation of the Subconscious, which is done in greater or less degree in such exercises as prayer, religious meditation, patience under great affliction, heroic fidelity to great ideals and principles, loving service, and other activities in which most church people engage. Some who have been most effective instruments for the Spirit have had no other thought of how they could attain except by ceaseless vigils, fasting, and importunate prayer. Our Lord him-

self found it necessary to go apart into mountain and desert places where he might commune with his Father, and he and his disciples have opportunity to recuperate their depleted forces. This practice of being alone with God has never been improved on, although the method of its practice may differ. One may by practice hold his objective faculties in a passive state, inhibit all conscious thought, and so open wide the channel of the subconscious through which the limitless power of God may flow to accomplish any purpose toward which it may be directed. So that "he may ask what he will and it shall be done." This brings us inevitably to the fact that it is the will that determines the volume of power that shall be manifested. When one has made the insulation complete, it is then with a sense of perfect authority that he can say, "I will, be thou healed," and know that it shall be done. It is well therefore to study the methods of cultivating the will power so that in the emergencies of life without clenching your fists, or setting your jaw, or knitting your brow, you may at will draw all the supplies you

need, as calmly as you do in the ordinary duties of life. I do not think of anything that so thoroughly impresses this idea as the sight of a trolley car running along with its outstretched arm reaching for power, without which it cannot go. And there is that sense of utter dependence on the spirit's power that keeps the inner eye forever on the source of power, and the subjective arm reaching out to touch the live wire of Omnipotence. And out of this there comes the confidence that can say to a sick friend, "You are going to be better, and you will gradually come back to perfect health," and know that it will be as you have said. Until you are consciously in touch with the Spirit there will be the lack of positive certainty with which you speak the healing word. This established and your will lays hold of all energy so that you may live with a minimum of ills and a maximum of comfort in serving yourself and others.

There can be no doubt that a normal life is intended to pass on its journey without the handicap of all such ills as most people endure. And if it seems that the bulk of human experience contradicts

this statement, we have to remember that probably not one in a hundred of us had the advantage of a good start in the world. Upon our arrival, in addition to the impediments of heredity, we found the ignorance, superstition, and general blundering of those in charge of us, responsible for a lot of bad kinks in our stock in trade for the career on which we had entered. Thus it happens that most of us have a large assortment of abnormal conditions on hand with which to start, and then we have the blunders and follies of youth, and the mistakes that grow out of early bigotry and ignorance all to outlive and undo before we can reach the place of actually living a normal life. And often before we have unloaded this incubus we have entered upon some career from which we find it difficult or impossible to extricate ourselves if we ever want to. So often I have had some one come to me wanting to enter upon some mission of service to his fellows, and I have had to point out to him that he could not impart to others what he did not himself possess. I have had those who felt called to mission fields, and after starting in and

getting into possession of health, and the right poise of mind, they discovered that they had no possible business going to mission fields. This does not mean to say that such a divine call does not come to normal people to do such work, but I am rather saying that things often seem utterly different to one in sickness and in health, and am emphasizing the fact that our first great problem is the mastery of ourselves.

The discovery that there is within us a vast unused reservoir of power awaiting our exploitation is the challenge to enter at once on a campaign of self-knowledge and of the use of these forces so that we may undo the ravages of disease, break the power of bad mental and physical habits, and get up to the plane of normal living.

To do this requires, first, the conviction that the forces within you and contiguous to you are sufficient for all your needs. That all possible needs are anticipated and provided for in this spiritual endowment. Second, that these forces are under your control if you choose to have them be so, and that they will do

anything you set them doing, and that they have no right to do anything else than what you put them at. And if they are manifesting sickness, pain, or ill-fortune they are acting without your authority, and therefore as the master of the house you must demand that they manifest just what you want and nothing else. The question of who is running the house must not be raised for a moment. Assert this with all the will power you can command—"I AM THE MASTER."

Then you will have to face two things that are of the utmost importance: First, that there will often be slow progress; you will not be able to reconstruct yourself in a day. It often takes time so that you must settle down to the proposition that any stronghold that cannot be taken by assault may be taken by a siege, so that you must have patience and let your soul abide in the peace of God within you, knowing that you cannot fail. Second, sometimes you will feel actually worse than better after the first attempt. This may be due to the chemical changes that take place as a result of the new thought forces you have set in motion. Or, it may

arise out of the conflicting thoughts you are sending to your subconscious mind. For instance, you give yourself the suggestion that your ills or troubles will be at an end, and the proposed results are so great from causes so seemingly inadequate, because you are not acquainted with them, that there arises a doubt in your mind which is stronger than your health suggestion, and as a result you are worse than you were at first. These two difficulties you must be prepared to meet. They do not always arise, but often they do, and it is well to provide against a lapse of faith, on account of a temporary failure.

One thing becomes very apparent as one goes on practicing this divine science. It is that there is always cropping out the human element so that we must be forever using terms that apply to human activity, and yet there is always the sense of something outside the range of purely human forces so that we cannot avoid using the terms that belong only to things divine. There is nothing in this life that is purely human, and for that matter nothing that is purely divine. These are terms of accommodation. No man can

tell where one quits and the other begins. They are in fact one. However boundless may seem the resources of the subconscious itself, it grows out of the fact that it is merged into the Infinite spirit of which it is an individual expression. Therefore we say that this power is of God the Infinite Spirit, and that it is essentially spiritual. True we may use methods that seem very human, such as mixing clay with spittle with which to anoint a blind man's eyes, yet only the method is human. The forces themselves are divine, and the results are equally divine, so that when we are soothing a wounded spirit with words of comfort, or driving out some mental obsession, by sheer force of personality, or quieting an aching member of the human frame by manipulation, or using some material remedy of proven potency, or employing the surgeon's knife to remove some abnormal tissue, we are doing the works of God, and we are God's men in that particular service.

After carefully studying the effects of the various methods of presenting the healing truth to a patient, I have found that even though I did not actually use

any outward form of prayer or religious exercise, the very assumption on the patient's part that it was of God and in harmony with the faith in which he had been raised has been of immense help. Religious faith is the one peerless dynamic in this world. It has built every civilization of history, and when perverted or allowed to become a stationary, instead of an evolutionary force, it has been the destroyer. The fact that God wills your undertaking makes it irresistible. I have had the greatest sense of authority over disease and pain when I have been the most conscious of in-tune-ness with the Infinite. This grows not only out of the suggestion but out of the fact. Let a man take his stand on the foundation fact of his oneness with God; then let him become passive and receptive to every intimation of the Spirit; then let him believe that because he has God dwelling in him there is no fixed limit to what he may have or do; and then let him with unshaken purpose of will determine to manifest the power of God, and health and happiness, and peace and power will be multiplied in him through his knowledge of God.

CHAPTER XI.

THE "WORD" FOR WELL-BEING.

NO BOOK is so rich in healing suggestion as the Bible. Its Psychology is always correct. Beginning with the childhood of the race, it deals largely with the motive of fear because fear is the most elemental and powerful of emotions in undeveloped mankind. Slowly it moves out to other motives as the rule of action. Like all true history, the Bible deals with the facts in the special realm it undertakes to chronicle. From its beginning to its close its one theme is Life with all that pertains to it. Generally speaking, the Old Testament is the history of the childhood of the race, while the New Testament is the history of the race coming into its maturity. In the one, Fear holds a large place, while in the other, Love holds the place of the supreme motive. The first question of the Old Testament is, "Where art thou?" picturing an offended deity seeking a fearing, sinful soul that he may inflict upon it a merited punishment. The first question of the New Testament is,

"Where is he?" featuring a needy and devout soul seeking to find the God of love that he may worship him.

Now while these are the characteristics of the parts of the Bible, it is true that in that far off age an enraptured spirit caught glimpses of a better day, and a better way of serving the Lord. The sweet singer of Israel comforted his soul with that wonderful thought, that even at the entrance of the shadow of death, "I will fear no evil, for Thou art with me." For the same reason he would not "fear the terror by day, nor the arrow that flieth by night, nor the pestilence that walketh in darkness, nor the destruction that wasteth at noonday." Because he had made the most High his habitation no evil should befall him, neither any plague come nigh his dwelling! As we enter the New Testament teaching, Fear of the anger of God is replaced with confidence in the Love of God.

We pass out of the negative realm of "Thou shalt not" into the positive realm of "Thou shalt." The first word of the angel to Joseph was, "Fear not, Joseph."

The first word to Mary was, "Fear not, Mary." So often was the word of the Master "Fear not—be not afraid—peace be with you" that the whole trend of the gospels and after is toward love as the supreme motive of action. He condensed the negative forms of the law of fear into two great positive constructive sentences, so that forever afterward Love should be the fulfilling of the law. True, the Ten Commandments stand for something that will be essential to human welfare as long as the nature of man continues in its present stage of existence and development, but when will the Moses arise who shall reach such heights of inspiration as to be able to put these laws into constructive and correct psychological form, with Love as their motive?

To make the thought clearer the following is suggested as a stepping stone in the right direction:

I. I am the God of Love.

II. Worship me in Spirit and in Truth.

III. Revere the name of God.

IV. Keep all days holy and rest one day in seven.

V. Honor thy parents and so add years to thy life.

VI. Hold sacred the life of God that is in man.

VII. Let thy love for all things be with a pure heart.

VIII. Be honest.

IX. Speak the truth.

X. Desire earnestly the best things.

But we need not wait for such a form to become authoritative with the sanction of the church. That will come along in good time. Meantime these words and others rich in devotion and ripe with ages of testing form an arsenal of spiritual weapons of offense and defense against every ill that besets us in wrong thought forms. Some of these are here formulated under proper headings for use in meditation and affirmation when we have to meet the evils that may assail us from the mental and spiritual sides of our life.

For the hour when Fear and worry are our foes open the treasury of God's word as it has been worked out in human experience and read:

I will fear no evil for Thou art with me.

Fear not for I am with thee, be not dismayed for I am thy God. I will strengthen

thee; I will help thee; yea, I will uphold thee with the right hand of my righteousness.

Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.

That we being delivered from the hand of our enemies might serve him without fear all the days of our life.

I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day.

Perfect love casteth out fear.

For the day when we are weak.

In the Lord God is everlasting strength.

I can do all things through Christ that strengtheneth me.

They that wait upon the Lord shall renew their strength.

He is able to do exceeding, abundantly above all that we ask or think.

Be strong and of good courage . . . the Lord thy God goeth with thee; He will not fail nor forsake thee.

When poverty comes as an armed man.

My God shall supply all your need according to his riches in glory by Christ Jesus.

And hath blessed us with all spiritual blessings in heavenly places in Christ Jesus.

In my Father's house are many mansions. I go to prepare a place for thee.

Thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth.

Thou shalt not borrow, but thou shalt lend to many nations.

Diligent in business, fervent in spirit, serving the Lord.

He feedeth the ravens; shall He not much more care for you?

When Faith is weak.

Have the faith of God. (R. V.)

I had fainted unless I had believed to see the goodness of the Lord in the land of the living.

All things are possible to him that believeth.

Ye shall ask what ye will and it shall be done unto you.

Your Father knoweth what things ye have need of before you ask him.

Great is thy faith, be it unto thee even as thou wilt.

When your happiness is eclipsed.

A merry heart doeth good like a medicine.

If ye know these things, happy are ye if ye do them.

Happy is he that hath the God of Jacob for his help.

All things work together for good to them that love God.

Rejoice in the Lord, and again I say, rejoice.

These things have I spoken unto you that your joy might be full.

For wakeful hours.

He giveth his beloved sleep.

Come unto me all ye that labor and are heavy laden and I will give you rest.

I will lay me down in peace and sleep, for Thou makest me to dwell in safety.

There remaineth therefore a rest for the people of God; they that believe do enter into rest.

His banner over me was love.

Thou shalt lie down and thy sleep shall be sweet.

When your enemies trouble you.

The Lord shall cause thine enemies that rise up against thee to be smitten before thy face. They shall come out against thee one way, and flee before thee seven ways.

Love your enemies. Pray for them that despitefully use you.

Father forgive them, they know not what they do.

And now shall mine head be lifted up above my enemies round about me.

If thine enemy hunger feed him.

To find Peace.

Great peace have they that love thy law and nothing shall offend them.

Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth thee.

Peace I leave with you; my peace I give unto you.

The peace of God that passeth all un-

derstanding shall keep your hearts and minds through Jesus Christ.

Peace on earth, good will toward men.

For Healing.

I am the Lord that healeth thee.

He healeth all thy diseases.

The prayer of faith shall save the sick.

The sun of righteousness shall arise with healing in his wings.

The leaves of the tree are for the healing of the nations.

Thy faith hath made thee whole.

I cried unto thee and thou hast healed me.

He sent his word and healed them.

For times of great affliction.

When thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee.

Our present afflictions which are for a moment work out for us an exceeding great and eternal weight of joy.

Weeping may endure for the night but joy cometh in the morning.

These are all rich in comfort for they are the organized experiences of God's people. There can be none better, for a suggestion is measured in its power by the conception the receiver has of the authority and power of the person giving it, as well as by the greatness of the truth it holds. Let the mind dwell upon these words that the eternal God has spoken to and through his people, and soon there is a mighty uplift of mind and body to him who receives them. To be sure there are many modern forms of suggestion that are short and in the language of the day, but these from the treasury of mankind are rich with ages of trial and proof. And when they are interpreted in the light of the modern conception of the oneness of God with humanity there is an intimacy of contact and an efficacy of action that cannot fail.

CHAPTER XII.

THE LAW OF SUGGESTION.

I AM often asked, "Is there any book that gives the form of suggestions to be used in specific cases?" In the nature of the case one can hardly do more than to give the general principles of suggestion with a few illustrations of their use, for the reason that no two cases are just alike, any more than any two people are just alike. A book of forms of suggestion to cover all the cases that arise in my practice would make a volume something like the old fashioned family doctor books that are used mostly to hold open the front doors of farm houses through the rural regions. But to help those who would know and use the power of suggestion for their own and others' good I will give an outline of first principles with illustrations, and if you will intelligently and persistently follow them you will get results in any case amenable to suggestion.

The mind is Conscious and Sub-conscious. The conscious has to do with that realm of sensation and thought of which we take cognizance. The sub-conscious has

to do with those sensations, thoughts, and activities of which we are unconscious. The conscious side of the mind is the master of the house of the Lord, usually called the body. It is the architect of life and destiny. It creates the ideals for body, mind and character. It is equipped with every method of reasoning so that it may determine what is good or bad, right or wrong, in a world where these are so entangled as to set the wisest by the ears. It can reason by *induction,* i. e., it can take a large number of separate facts and draw from them a general principle or law. It can reason by *deduction,* i. e., it can take a given fact and draw from it every logical sequence. It can reason by *comparison,* i. e., it can take a proposed fact and compare it with a known fact and determine its probable truth or value. It can reason by *analysis,* i. e., it can separate a proposition into its elements and determine their relative value. It can reason by *synthesis,* i. e., it can take a large number of related facts and bind them into a consistent whole. It is therefore peculiarly fitted for such a world as that in which we live, but it would have no place

in a world where only truth and right existed.

The sub-conscious is the servant in the house. It can reason only by *deduction.* It cannot compare any suggested fact with a known one for the reason that it can hold but one idea at a time. It cannot therefore tell whether a thing is good or bad, true or false. Its deductions from any suggested fact are perfectly logical but if there is a false premise involved it has no means of detecting the fallacy. It is essentially the builder of the body. It cannot originate anything. It can only carry out hereditary tendencies, traditional ideas, or things suggested by the conscious mind. It is as tenacious in holding to a good idea or habit as it is in holding a bad one. It will work out any idea held over it by the conscious mind. If that idea is repeated often enough it will work it out automatically, without any conscious thought taking place. It is the seat and creature of habit.

All habits are subconscious. And they are produced by the repetition of a thought in the conscious thinking. And the oftener the thought is repeated the more rapidly

will the habit be formed. For instance if a man smokes one cigar a month he will not get the habit very quickly. If he takes one per week he will get it four times as fast. If he takes one per day he will get the habit thirty times as fast. Any idea whether good or bad becomes a habit of the subconscious on the same principle. Set times for "going into the silence" to think of the things we want to materialize in our lives is a good practice. The oftener it is done, the quicker are the results obtained. We affirm over and over the things we want, or just steadily hold them in thought and the subconscious takes the thought and begins to work it out into experience. To get results quickly we must set the will to holding the conscious mind upon the thing we want to be, and keep it off the thing we do not want. One must begin by thinking of the thing as something to be desired, then as something he believes he may have, and then as something he is determined to have. Then he must think the thing about himself, and keep it up until the idea has become a fixed habit of the subconscious, and then the thought and himself have become one, for

a man becomes what he persistently thinks about. "As a man thinketh in his heart so is he." Health, strength, happiness, success, prosperity, in fact anything can be secured by following this method.

In thinking to form health habits, success habits, or any other sort, remember to use only the positive, constructive thought forms, and refuse to allow their opposites any place in the conscious thinking. You can, for instance, say to yourself a score of times, "I will not have the headache," and when you have gotten through with your suggesting the strongest idea you have given your mind is that contained in the word *headache,* and in due time it will arrive as usual. But if you say, "I shall spend the day in perfect comfort; my head shall be filled with sensations of ease, etc., you will find that these ideas persistently thought will impress on the subconscious the idea of *ease* and *comfort,* and it will proceed to work them out. *Pain* will go only when the subconscious is filled with the idea of *ease. Poverty* will go only when it is displaced in the thought habits with the idea of *prosperity* or *plenty.* Our

bad luck will end when we begin to think of our *good luck*. *Failure* gives way to the persistent thought of *success*. *Fear* gives place to *love*. *Despondency* is routed by *hope*. *Doubt* yields to *faith*. *Weakness* must go before the thought of *strength*. *Self* loses its sense of isolation by identifying itself with *God*. Every form of *obsession* goes out into the deep by the full realization of the idea of *self-mastery*.

The designation of the functions of the conscious and subconscious is not an arbitrary arrangement but is based upon known facts of Physiology and Psychology. The body is made up of bones, muscles, nerves, and blood vessels, and various fluids. The tissues of the body are composed of cells, estimated at 1,700 trillions.

The muscles are divided into two classes known as voluntary and involuntary. The nervous organism is divided into the Cerebro-spinal and Sympathetic systems. The voluntary muscles are furnished their nerve equipment from the cerebro-spinal system, consisting of the brain and spinal cord. Presiding over this is the conscious mind with its seat of authority in the

brain, so that we move the body, arms, limbs, and other voluntary parts of the body by the action of the conscious mind.

The involuntary muscles such as the heart, stomach, liver, kidneys, and the organs of the pelvic region, are largely equipped with nerves from the sympathetic system whose center is the Solar plexus, sometimes called the "Abdominal brain," which is the seat of authority of the subconscious mind. Under its direction the heart keeps beating, the blood keeps moving, the stomach digests food, the liver and other organs do their work whether we sleep or wake. Incidentally, the subconscious carries on the work of repairing and creating the 1,700 trillion cells of the body, each one equipped with a sensory and a motor nerve, a capillary from the veins and arteries, and a branch of the lymphatic system. Through these various channels the subconscious is busy every moment running supply trains to the cells and running funeral trains away from them. Its place as the builder of the body is therefore undisputed. For while these two nervous systems are intimately connected and related, their nor-

mal functions are practically independent so that all the functions of the internal organs are carried on without our giving them a conscious thought. In fact, a normally healthy man never has occasion to think of his stomach or heart or other organs at all. The less he does so, the better. It is a notorious fact that the most depressing exercise one can take is to listen to the detailed account of the aches and pains and ills of people who delight to dwell upon their troubles. If there is an exception to this it is the case of those who persist in talking about themselves or thinking to themselves of their dreadful experiences, and fears and apprehensions, which are always magnified if not wholly imaginary. Usually there is no malice in the process for they are ignorant of the forces whose laws they are unconsciously setting into action, but the result is none the less deadly. Such people ought to be suppressed or otherwise shut up until they are treated and mentally re-educated to avoid playing with deadly agencies. This may sound harsh but it is judicious, for the reason that when the conscious mind

dwells upon such things the thought is at once handed down to the subconscious, which immediately telegraphs the abnormal thought form out through the sympathetic nervous system to every involuntary muscle and organ of the body, and begins to work out an imitation of the idea received by, or originated in the conscious mind. The effect may be only a brief "depression of spirits," but if repeated it becomes a habit that deranges the action of one or more organs of the body. The integrity of the tissue of the organ may not be affected but its action may be very seriously impaired, in fact so much so that it is sometimes difficult to tell it from an organic disease in which the integrity of the tissues of the organ is affected.

In this way such thoughts as fear, worry, grief, trouble, traditional notions about hereditary influences, get in their deadly work, derange the functions of the body, and work havoc to our health, happiness, and usefulness. The cure is brought about by instructing the patient in the laws of his own mind. Showing him just how he has been unconsciously

wrecking his own health and then carry it over into the realm of ethics, and showing him that to know what is good and fail to do it is to be an intentional sinner. For what he knows he may do he must do or be a sinner, if not theologically, at least physiologically. He must fill the conscious mind with the truth in thought-images of health, happiness and usefulness. A cheerful philosophy such as is set forth in this book will banish doubts, fears, the "blues," and all such like and speedily relieve the body of its ills.

Let it be further remembered, as set forth in Chapter I, that every good in God's world is attained by obedience to the laws by which that good finds expression. A man may sit cross-legged and look down his nose between his feet and think, "I am prosperity," until Gabriel sounds his traditional trumpet, but unless he obeys the law by which prosperity finds expression, by being "diligent in business, fervent in spirit, serving the Lord," he will probably scratch a poor man's back all his life.

In like manner a man may say, "I am health," and go on sleeping in an unven-

tilated room, neglect to take proper exercise, or feed his body on an unbalanced diet, and in general fail to observe dietetic, hygienic, or other laws of health, and wonder why his "thought" doesn't create a perfectly healthy body. "Faith without works is dead," said St. James, a noted healer of the early church. Health without observing its laws is impossible. If one does not know the laws then he needs to consult a physician, or some one trained in such knowledge, and get a start in the truly great and often heroic achievement of knowing himself. For be it remembered that no one man's scheme of diet or living can fit every body. There are physiological reasons for the saying that "what is one man's meat is another's poison." The whole matter of applying the laws of living is a personal affair, a thing to be worked out by the individual for himself.

So also a man may say, "I am a Christian," and fill his mind with such notions as that there is one holy day and six profane ones in a week; that some duties are sacred while the rest are secular; that God is pleased with poverty, or sickness,

or anything short of "wholeness"—a whole man the whole time; that he may depend upon some one else doing what he can do for himself, will never come to the heights of self-mastery, and will get little of the joy and peace and power that is the right of a real Christian. Jesus found in his day that the greatest drawback to spiritual progress was that the people believed and knew so many things that were not true. Therefore he said, "Ye shall know the truth and the truth shall make you free." And this chapter sets forth why the truth in any realm of life cannot fail to produce the desired results.

CHAPTER XIII.

THE MATERIAL ACCESSORIES TO HEALTH.

NO SCHEME of the spiritual philosophy of health can be complete which leaves out a due consideration of the material means that make for the welfare of the physical body which is the temple for the life of God that for a time dwells here. The body is a fact on hands and no amount of mental jugglery can alter that fact. Its welfare is tremendously influenced by the materials that we take into it. It is the life of God expressed in material form just as the soul is the life of God expressed in immaterial form. The life of God is governed by certain laws of expression which vary according to the form of life. If the Infinite life is expressed in spiritual form then it flows into that form by direct spiritual contact of the individual life with the spirit of all life. If life is expressed in material form then it is constantly maintained by life imparted through material forms, as the living soil imparts its life to vegetation, and vegetation to the animal, and likewise both of these to man's body. In

other words the human body receives living energy from various material forms such as food, water, air, etc., while his spiritual body receives its energy direct from God, and even here the process is greatly helped by certain symbols and material forms. No sane man expects his body to be fed by purely spiritual means without the agency of material forms. And there are certain laws by which these material agencies are made to minister their energy to the body most efficiently. To know these laws is the first duty of man. No reference is made here to *materia medica* because its use is assumed, and the physician is regarded as God's man dealing in divine forces which many people need at times to use. The author is not a physician and is writing for the people who do not need material remedies, and whose attention needs to be turned rather to the mental and spiritual forces in and about them.

The body is made up of bones, muscles, nerves, tissues, and fluids. It seems to be adjusted to the one supreme purpose of furnishing a dwelling place for an unseen being that touches and fills every part of

it and governs its every action from one ultimate center—the brain. Just how this connection is maintained between matter on the one hand and spirit on the other so that the vibrations of unconscious matter become mental images in the conscious mind is largely speculative. We can tell all the steps taken by vibrations passing into the ear to the innermost chamber where it reaches the filaments of the auditory nerve and thence is carried to the brain where it reports as music, or words, or noise. That is probably as far as the reader cares to go with it. So with the question of extracting from food the energy needed to keep up the body, we may trace all the steps and know the laws of nutrition, and still not be able to tell just how the same kind of food will give one form of energy to the blacksmith's arm, another to the fine texture of the poet's brain, and in still another case a subtle form of energy called personal magnetism. But we may know the building processes of the body, and the values of the various material agents and the methods of their use.

One important fact is that the body is

forever changing. In this change two opposing processes are at work. One is the constructive process whereby the body is built up; the other is the destructive process whereby it is torn down. From the cradle to the grave this builder and destroyer are contending for the mastery. In childhood and youth the builder has the advantage; in manhood he maintains the supremacy; as we advance in years the destroyer slowly but surely gains the lead until the builder can no longer keep the body in repair as a fit instrument for the spirit of life and we move out to life on other planes of existence. In this process of building the matter of materials in the form of nutrition is the chief problem.

There is a theory of medicine whose main hypothesis is that inasmuch as the body is composed of some twelve or more chemical salts maintained in proper proportion, its ills are caused by a disturbance of that proportion, and that by administering the needed salt, health would result with the restored balance. For this purpose certain "tissue remedies" were prepared to carry out the theory. It needs only to be

said that people continued to sicken and die at about the same rate as before. So also since that traditionary time when men deemed that they might "eat of the tree of life and live forever" men have dreamed of some sort of ideal food regime by which the body might be kept in permanent repair. But the dream has not been realized, and the most fearful specter that ever haunted the imagination of mankind was that of being compelled to live on century after century in this failing human body. Whether the bound is set by the thought of humanity or by the will of the Infinite, we know that by some law it is appointed unto man to eventually move out of this temple of the body. Until that time we are concerned with the question of materials for the building and repairing of its ever changing cells. Nutrition is the supreme problem, and in this there is involved, First, the question of materials, and Second, the means of transporting them to the 1700 trillion cells of the body. For the cell is the unit. Its welfare means the welfare of the whole body.

In the matter of materials there are five

great classes of food elements which are as follows:

I. Proteids. They contain among other constituents, Nitrogen, and are the flesh formers, the tissue builders of the body. The foods richest in proteids are milk, cheese, meat, eggs, all kinds of fish, wheat, beans, and oatmeal. These proteids become peptones during the process of digestion and are readily absorbed and are carried at once to feed the tissues. About twenty-one per cent of the food supply should be proteids.

II. Fats. They are found in animal fats, vegetable oils, milk, butter, lard, etc. Fatty matters are very abundant in olives, sweet almonds and other nuts, chocolate, castor oil beans, hemp and flax seed. About ten per cent of the food supply should be fats.

III. Carbo-Hydrates. These are principally sugars and starches. All starches are changed into sugars before they are digested, so that mention is made only of the principal starchy food supplies. Starch is found in wheat, corn, oats, and all grains; in potatoes, peas, beans, the roots and stems of many plants, and in some

fruits. Corn starch furnishes carbo-hydrates in almost pure state. These are classed with fats as "non-nitrogenous" and they are the fuel furnishers for maintaining animal heat. About sixty-nine per cent of the food supply should be carbo-hydrates.

IV. Water. Next to air it is the most important in preserving the life of the body. Seventy per cent of the body weight is water, and in order to maintain that proportion, and to furnish liquids for digestive and other purposes it is necessary to give the body from three and a half to four pints of liquids daily. It enters into the chemical composition of the tissues, rendering them pliable. It acts as a solvent in various ingredients of food and renders them capable of absorption. It is the chief ingredient in all body fluids such as blood and lymph. Too great emphasis cannot be laid on the purity of the water we drink.

V. Minerals. These are various salts of which Sodium-chloride (common table salt) and phosphate of lime are the most important. Common salt is present in all the body fluids, especially the blood. It is

contained in nearly everything we eat, but not in sufficient quantities to supply all the needs of the body, so it is added as a separate article of diet. Of all the mineral salts, phosphate of lime is found in the largest quantity in the body. It enters into the composition of the bones, teeth, and cartileges, and gives firmness to the tissues. Milk gives a large amount of phosphate of lime and is especially provided for infants and all growing animal life. For the same reason there would seem to be a limit to its use among those advancing in age. The use of these various salts is to regulate the specific gravity of blood and other body fluids; to preserve the chemical reaction of blood and excretions and secretions; to preserve tissues from disorganization and putrefaction; to control the rate of absorption; to enter into the composition of bones and teeth; to aid the blood to hold certain substances in solution. It stimulates the appetite when taken in food and benefits gastric secretion.

The quantity and kind of food required depends somewhat on the individual, the nature and amount of his work, and the

climatic conditions under which he lives. Bread, milk, and water, with a certain amount of meat and fat, form the basis of all diets in the temperate zone, for they are the best sustainers of life. But as a mixed diet is manifestly best, other food materials are to be included. In order that all the tissues and fluids of the body may remain in good condition it is necessary that they receive in proper proportion all the ingredients necessary for their well being, in the form most agreeable to the individual and of the kind requiring a minimum of work in digesting it.

Any scheme of diet that proposes to make one definite list of food supplies to suit everybody is to say the least fallacious. Certain general principles, however, may be safely followed. *Hard labor* calls for increasing amounts of all articles of food to make up for the increased wear and tear of such occupation. *Fattening* diet must increase the Carbohydrates. *Reducing diet* must lessen fats and carbo-hydrates and increase proteids. *Brain work* calls for easily digested foods. This simple outline is given in the hope that the reader will ask his physician for

a good book on dietetics and read and practice it.

Of almost equal importance with the question what shall we eat is the other one, how shall we eat? A characteristic sign of the times is, *Gone to lunch—Back in ten minutes.* Many a man digs his grave with his teeth, and many another digs it even more rapidly by failing to use his teeth. Digestion is both a chemical and a mechanical process. Mastication, the churning effect of the stomach, the peristaltic and vermicular actions have to be thorough and vigorous. The first of these is dependent on the voluntary muscles. It will not do itself as the others will. And it must be done thoroughly. Every mouthful should be reduced to a semi-liquid—Fletcherized if you please, before swallowing. This not only prepares the food for the later mechanical actions, but also mixes the saliva with it, and thus prepares it for the action of the gastric juice, and the pancreatic juices, the bile and intestinal ferments. Not only does the process of digestion depend upon the thoroughness of the mastication but also the still more important process of assimilation.

What shall it profit a man if he shall have all needed variety of food if it shall come to the digestive tract in such condition that the assimilative agencies shall be unable to extract the substance from it? And one has but to study a chart of the intestinal tract to see that the millions of little mouths pumping away for nutrition as the food materials pass by demand that it shall be in as nearly a liquid state as possible.

We come now to the question of transportation of the food materials to every cell of the body, and this is provided for by the circulation of the blood. It also carries Oxygen from the lungs to all the cells, and carries away carbon-dioxide, salts and acids to the various organs of elimination. The breathing has much to do with the effectiveness of this function of the circulation. It is surprising how many people live through life without finding out how to breathe properly. So important is proper breathing that whole systems of natural healing make it their chief stock in trade. If you would get an idea of the "divine breath" and how much it contributes to well-being just take and

practice the following exercise: Place your hand on the abdomen just above the navel and inhale, pushing the hand outward, then as you exhale let the hand press inward. Practice this until you can do it well. Now place the hands astride the hips, thumbs behind, and after having inhaled as much as possible in the foregoing manner, bring into play the inter-costal or rib muscles, taking more breath with them and pushing the hands outward. Now with the muscles of the upper chest, which have so far been still, lift the chest while you inhale the last possible particle of air, and then exhale by reversing the process and you will have discovered nature's great blood purifier. Deep breathing in the open air, on sleeping porches, or with open windows is one of the first aids to recovering vigor for the worn out body.

The circulation of the blood and deep breathing are also related to exercise. Hardly one of the common ills from the discomfort of cold extremities to the more serious complaints of a torpid liver, indigestion, constipation, and what not, arise from poor circulation due largely to the lack of proper exercise. When Nebuchad-

nezzar—a man given to having bad dreams —developed a clear case of liver trouble so that none of his court or friends could live with him, Daniel sent him out to walk on all fours and live on a vegetable diet until he came back to his right mind. The "Nebuchadnezzar walk" once or twice around the room on arising and retiring will work wonders in many forms of visceral inaction. Aside from many systems of physical culture most all of which are beneficial, a thorough manipulation by a good mechano-therapist will work wonders in a worn out and nervously depleted organism, and if repeated will keep the arteries young and the body in vigorous health.

The care of the skin is an individual study. I remember to have read of an early saint of the church of whom it was said that, "he never trimmed his hair or beard, never ate meat, never drank wine, and never took a bath." He probably died of some kidney or lung trouble. Today one authority advocates the cold bath for every sort of ill. Another calls for hot baths, mineral baths, electric light baths, or some other variety. There are people who can violate all the rules of sanity as

well as sanitation and seem to suffer little immediate bad results. But the number is not large enough to be encouraging. Let every man be fully persuaded in his own mind just what is best for himself in the matter of caring for his skin.

Doubtless there are many other points worthy of mention in the proper care of the body that if dwelt upon here would swell this chapter into the dimensions of a volume. Even this brief resume of the essentials might be taken to indicate that it is a lot of trouble to one's self to keep the body in health. But most of the care of the physical health is done automatically as a matter of habit, so that if we learn the right way it is at least as easy as the wrong way, and we shall keep the temple clean and in perfect health, and be spared the distress of having to call in the doctor to cleanse it with a scourge of cords.

CHAPTER XIV.

A NEW GENERATION

THE primal impulse of the Infinite life is creation. And this creative impulse finds expression in living things to whom is also imparted the creative impulse. The theologians have told us that the Infinite life is so perfect and so complete that it does not need anything to add to that completeness. Still they have felt the incongruity of perfect love that has no object but itself, or a perfect wisdom with no one to whom it could be exhibited. A hermit's existence does not appeal to a normal man, nor to God as an ideal existence. Hence for purposes at least of companionship in the Infinite life, the theologians have given us the conception of a trinity in which the one God lives in three expressions of being. Whatever may be said pro or con, this arrangement is a large provision for the social life of God. It is also the opening wedge for innumerable expressions of the Infinite life in carrying out the creative impulse. For it is not just clear why the number of divine expressions should

be limited to three, when we find the Infinite life providing for further expression by setting in motion innumerable agencies endowed with creative impulse and procreative power, all steadily moving upward into more perfect forms of expression until at last, beings are evolved who are "the brightness of his glory and the express image of his person"—beings whom he calls his sons, is not ashamed to call them Brethren, and who shall be like him for they are one with him.

The mighty volume of Nature reveals this process of moving up from uncon-cious cell-life to conscious God-life. Critically as we try we fail to find a satisfactory explanation of just how all these varying impulses seen in Nature arise, apart from the idea of the Infinite life pushing forward its creative impulse into expression. It is true that there are conflicts in these movements, as when the moth's body obeys the universal impulse to follow the head, and when that head is contracted to one side by the light shining upon it, Mr. Moth plumps into the flame before the impulse of self-preservation can become operative. But out of

such conflicting conditions by some process as "survival of the fittest," the higher forms of creation are reached. Now from the lowest forms of life to the highest the creative impulse is inherent in each form. Second only to the impulse to live, is the impulse to generate more of its kind. By some unerring instinct it finds the conditions that are favorable to that end, just as the blue bottle fly does not need to be instructed as to the comparative values of fat and lean meat in the life of his progeny. He may alight anywhere but it is only when his feet touch the lean meat that the generative machinery is set going. Call it instinct resulting from countless experiences of his ancestors, or some automatic stimulus from the contact of his feet with the lean meat, the result is attained under proper conditions.

Probably the bird in the forest cannot explain why, but knows only that the voice of one charmer alone sets the thrill of creative impulse going and hastens to its mating. Nor does animal life understand the mystery of mating. It merely obeys the creative impulse set in motion

by unerring agencies expressed in sound and color, and moves forward to its consummation; and it is written that "not one of them shall lack her mate."

And comparatively few human being analyze the creative impulse. It is called love by poetic people, the grand passion, and other names equally appropriate; and its divine quality arises out of this creative impulse by which one man and one woman are drawn towards each other across continents and over seas unto the consummation of this divinely-given impulse to produce a new creation. The creative impulse within us finds its normal office in the reproduction of its kind, and its abnormal expression is seen in large sections of our cities where reigns an Inferno of wasting, disease, and death that out-Dante's Dante.

The secondary normal expressions of the creative impulse are seen in the marks of man's creative skill in providing the modern comforts of life, conveniences of travel, communication, learning, and labor. The world owes a vast debt of gratitude to such men as George Bancroft and such women as Frances E.

Willard who have laid aside the sex expression of this creative impulse, and turned all their energies to the creation of great works and noble ideals of life. Let it be said, that for reasons known to themselves they have chosen the secondary forms of creative expression, for the sex reference is the primal and distinctive characteristic of this creative impulse. Any of us can recall cases of young men or maidens becoming religious enthusiasts, with a burning desire to save mankind, or to enter the convent, or become a devotee of art or literature or the drama, etc., and in a large percentage of such cases, a happy marriage with the crown of fatherhood and motherhood has put an end to these enthusiasms for the time, because life has settled into its chosen and normal channel of expression. Now these early enthusiasms are not extinct, let us hope, for after the reproductive period of life with its cares and vicissitudes has passed, out of the ripeness of experience, and enrichment in knowledge, and deepened understanding, the creative impulse emerges upward into all those noble forms of expression in ser-

vice that makes the later half of life the crown and glory of manhood and womanhood.

Because of this creative impulse, superb, virile manhood and womanhood are always marked by a strong sexual organization, and those who have wrought most and best and longest in the world of achievement have found that the conservation of these creative sexual energies in the body have tended to re-create the body itself, giving luster to the eye, resonance to the voice, vigor to the step, and abounding energy and health for the most arduous undertakings. It is claimed by deep students of the hidden forces within us, that by exercising the intention, the energies that might be dissipated in sexual excitements, may be transmuted into a vital fluid force and carried throughout the body, building it up, and regenerating it. Whatever truth the theory holds, one has but to know the unlimited command that the subconscious mind has over the bodily functions to realize what a tremendous suggestion lies in holding such a constructive idea in the mind; and that it will do the work even if the vital-fluid

theory be incorrect. One has only to set the mind to the task, taking special times to instruct the subconscious mind just what we want it to do, and setting it to the task by the firm, unyielding pressure of the will, that it may know we intend to accomplish the task, and the regeneration of the body has begun and will be carried out to its completion— a fit temple for the living spirit to dwell in.

Now it is also the opinion of great authorities in the medical world that the vast majority if not all cases of nervous and functional derangements of whatever form, arise out of and have a distinct sex reference. And these learned men are borne out in their contention by any one who has had any extended experience in dealing with the steadily increasing volume of nervous cases coming up for treatment. Moreover, they are in substantial accord with the most authoritative book dealing with the history of the human life —the Bible. It would seem wise then for some voice to sound a note of warning in the language of to-day, against the prodigal waste of energy by which past and present generations are filling the world

with a race of nervous wrecks; and to point out the rewards that accrue here and now to a wise husbanding of vital energies, as the rational way by which a normal manhood and womanhood may be realized and retained, and a new generation may be produced.

If we would have even an approach to the ideal manhood and womanhood in the new generation, we cannot continue to practically ignore the volume of influence that heredity pours into our lives. In the last analysis of life God is the Author of it all. Not only is He the "Father of the spirits of all flesh," but of the bodies as well. The body and soul are parallel manifestations of the spirit of life, and all living things take on this dual character. Following the biologist back to the first living cell, we have a body and a soul. When this divided there were two bodies and two souls, the first body and soul being parents of the second body and soul. As this process multiplied, these cells became organized into various forms of organic life. Likewise the souls of these cells were co-ordinated by a sort of synthesis into one soul for the organic body.

Inasmuch as each human body is an organization of many thousand trillions of cells taking form in the various organs of the body, and co-ordinating through various nerve centers into one supreme nerve center—the brain—and so making one body, it also follows that there are a similar number of cell-souls organized into departments corresponding to the organs of the body, and all synthesized into one supreme soul. Here let me remark that the value of "laying on of hands" in the healing of the sick has been recognized in all ages, not only for the stimulation of the nerve centers in the part affected, but by calling the attention of the mind to that part, and so centering its activities there. May it not also be true that when in treatment we place the hand on, say the stomach, or its controlling nerve center, the solar plexus, and direct that organ to properly perform its function, we are in reality directing that section of the soul which provides specifically over that organ, to do its duty in restoring normal functioning?

Now when the first dual cell divided into two, it follows that the child took on the

characteristics of the parent cell, and through every variation and improvement this law of double hereditary influence held. It is seen in the human body in the vestigial remains of certain outgrown organs, as the little tip at the top of the ear, the atrophied muscle that once moved the ear, which some people are still able to bring into action, the vermiform appendix, and some forty other insignia of our animal ancestry. As we have admittedly carried over these influences of our animal ancestry in our bodies, we shall also expect to find that we have carried over similar insignia of the character of our ancestry in our souls. Indeed these soul qualities are so marked that man is likened in the Bible to more than thirty different animals—the bear, the fox, the ass, the hog, the peacock, and a good many more we have all known going about in human form. Add to this the further fact that if one traces his line of descent backward to the year A. D. 1000, he is the direct channel for the mental and physical influence of sixteen million ancestors. Naturally the influence decreases as the square of the distance of the ancestors increases, our

immediate parents influencing us more strongly as a rule than our grandparents. The children of the same parents often differ radically, for the reason that the conditions of mind, body, and environment were totally unlike at the time of generation and gestation. In view of this line of hereditary influence, it is not difficult to answer the question why we are what we are. Now heredity with the environment it produces may furnish settings for the problem of life in which we work out individual expressions of personal character; but the power that worketh in us is apart from these. The divine spirit living out its life in us is handicapped by these hereditary influences as it struggles toward perfect expression. The spirit-crowned man is the ideal that sets the pace for every man. We may not choose our ancestry but we may choose our destiny, and in doing so, we may so order the ancestry of our posterity as to give it radically different conditions under which to manifest the divine life.

The creative impulse whose processes have produced these hereditary conditions, is more or less blind, moving in the gen-

eral direction of the reproduction of species. Animal creation which is conceded to be vastly superior to man in its development of instinct, has shown itself susceptible of a marvelous improvement by the use of human reason in selecting males and females for the propagation of a given species. The vegetable world is eloquent with triumphs of intelligent selection over heredity by such men as Burbank. What stockman would in this day expose himself to the ridicule of his fellows by allowing his flocks and herds and fowls to propagate without first eliminating the unfit of both sexes? What horticulturist would trust his reputation or his fortune to the chance of "seedlings" when grafting of scions from better stock offers the certainty of better variety and quality? That the same results may be expected from rational selection in the mating of mankind is seen in the proverb that "blood will tell." What then must be said of a civilization that wisely guides the creative impulse in the lower orders by eliminating the unfit, but reverses the order when it comes to the human species, allowing the physically, mentally, and morally defec-

tive, the unsuited and the unsuitable, to multiply their kind ad infinitum, placing no sort of restraint on the process, but rather encouraging it by trying to make it legally and ecclesiastically impossible for such unfit and unsuitable pairs to end their relations. If one-half the legal enactment and energy now put forth to keep such mismated couples from getting apart, were used to keep them from getting together in the first place, humanity would be better served. This stricture is not intended to condone the ever-increasing mental and moral epidemic of divorce, but rather to insist that the portals of entry to matrimony and the parenthood should be at least as strenuously guarded as are its exits. It is beyond the purpose of this chapter to even suggest methods, but rather to arouse conviction; for let the seriousness of the need become apparent, humanity will find the best way, and a tremendous stride will be taken toward the new generation of a superior race of God-like men and women.

The ideal generation awaits not only a procession of rational selection under the supervision of calm judgment rather than

blind passion, but it is still further deferred by the culpable ignorance of prospective parents concerning the influence of nervous, mental, and moral states upon the unconceived and the unborn. Out of three sections of moral monstrosity—murder, adultery, and theft—which have shown an alarmingly increasing volume, let us study the first for a moment and no doubt can remain as to the influence of prenatal states. Take a case from the criminal docket where a boy of nineteen killed his mother and father. Society proceeded to murder him legally for illegally murdering his parents, forgetting that he was an unwelcome child whom his mother had wanted to murder and perhaps tried to do so before he was born. In the vast majority of such cases the facts are not available, but when they do become known they leave no possible room for doubt as to the truth and pertinency of a proverb from a very old book, viz., "The parents have eaten sour grapes and the children's teeth are set on edge." In addition to these prenatal influences, and those of legal killing by the state, recall also the age-long effects of war which has killed a billion

and a half of people since the song "Peace on earth" was first sung, and which has created a spirit of wholesale murder that is still fostered by the cultivation of the spirit of militarism. Grant that the distracted mother had extenuating circumstances for her thought and act; and that the state is justified in taking the life of the killer; and that the nation may celebrate the slaughter of the enemy that threatened its integrity, we nevertheless face the fact that all these have fostered a disregard for the sanctity of human life, and have created a world-wide atmosphere of thought through the agency of the press that daily spreads out the harrowing details of murder, leaving in the minds of the susceptible a residuum out of which further murders are born. Happily a crusade for a cleaner press, a better informing education, offers hope. Students of criminology are setting the motive of penology away from vengeance on the criminal in the direction of rational restraint and treatment of the mentally, morally, and nervously deformed sections of society who have heretofore been given short shrift, while arbitration is proving that

right makes might among men rather than that might makes right.

Now while the influence of heredity and the thought atmosphere in which we live must be put to rights in the interest of a new generation, we must not lose sight of our divine birthright in whose infinite power we are able to overcome all these adverse influences. It is no unusual phenomenon for a man who for half of his life has lent himself to dissipation, to such a degree that it seemed a disease or obsession, who had no higher ideals, and the lack of will power or disposition to attain them if he had them, yet into such a life came the great love of a noble woman, the memory of a mother's prayer and life, brought back by song or story or providence, or the revelation of the moral perfections of the Eternal God through the lips of a prophet or the life of a saint, and lo, there has come a revulsion of feeling, and the birth of new mental and spiritual ideals and motives that have carried with them a corresponding reaction in his physical nature, restoring his nervous organism to its normal condition, making his after-life as healthy as it was formerly

diseased. Now men explain such a phenomenon in various ways, but it is the way of the Infinite Life righting a wrong condition and restoring a man to his standing as a conscious son of God—a new generation with possession of all the powers and privileges that consciousness of oneness with God imparts to a man.

Such a miracle of grace is cause for endless gratitude to God, but the stubborn fact remains that such a case is the exception and not the rule, and that the good God puts the responsibility of a new generation on us. We must create heredities, and environments, and a worthy ancestry for our posterity. Then only will the kingdom of heaven be fully established on the earth.

CHAPTER XV.

EMOTIONAL CHEMISTRY.

THOUGHT forces are creative. Especially when they are born in the emotional nature. "As a man thinketh in his heart so is he." So he looks, so he acts, so he feels, so he is. We have all quoted the Master's words, "Keep thy heart with all diligence, for out of it are the issues of life," but we have perhaps never thought how profound an influence the affectional and emotional nature has upon the health as well as the character of men. Desires born in our affections and emotions do color our thinking, give wings to our imaginations, bias our judgments, and influence our wills. We accept the facts but do not suspect the subtle chemistry by which sure and certain pathological changes are wrought in the chemical secretions of the body, as a result of our emotions.

Such emotions as Anger, Fear, Jealousy, Hatred, Worry, the Blues, and all the dark passions change the alkaline secretions to acid, and the acid to alkaline, and fill the body with subtle poisons which

affect unfavorably all the tissues, for the nourishing elements for the cells are incomplete, the nerves are starved, and the whole system becomes depleted, and this lowered vitality invites all sorts of germs to come in and take up their abode and multiply. Our knowledge of emotional chemistry is yet in its infancy, but we do know that sudden bad news takes away the appetite, causes fainting, and other physical ills. We know that anger is followed by headache, lassitude, and weakness. We know that fear temporarily paralyzes the nerve centers of the stomach and heart; while hurry and worry and others burn up the nervous energies, leaving only clinkers and slag to irritate the nerves. Cases are on record showing that a violent fit of anger in a nursing mother caused poisonous secretions in her milk which threw the baby into spasms. The perspiration and saliva show chemical reaction so that it is possible to detect the particular emotion that held sway at the time the secretion was made.

Every mental healer is familiar with the occasional cases arising in his healing ministry in which the patient was per-

ceptibly worse after the first treatment, owing to the conflict between the old chemical forces caused by the wrong methods of thinking and the new chemistry, caused by the new and healing truth.

The ancient Stigmatists, in their longing to reproduce in their own bodies the physical marks of the crucifixion believed that they could, and persisted in their ascetic and rigorous exercises until they actually succeeded in causing the stigmata to appear in hands, feet and side. And this emotional chemistry is the secret of their success. And this sort of morbid emotional thinking is able to cause such alterations of tissue as to defy the elect physician to tell whether a disease is organic or functional. Keep it up and you will secrete enough poison to keep the body filled with disease, and "enjoy poor health" all your days.

The old metaphysicians conceived the idea that disease had its origin in unwholesome emotions, for they prepared a long list of ills with their emotional causes. For instance, covetousness or impatience would cause bad breath; doubt, fear, etc., would produce asthma; hot temper and

jealousy produced boils, and so on through a long list of the various ills that found their correspondence in some mental state. Now one would not care to subscribe to that whole list, but they were grasping at the truth that ill thoughts do cause a change in the chemical secretions of the body and so open it to the attacks of all sorts of disease. An evil mentality with its wrong thought habits will throw the whole body into the wrong kind of chemistry and make it a shining mark for all sorts of ills.

Now if a momentary spasm of anger or other evil passion can produce such effects as are apparent in the lives of multitudes, what must be the effect on the bodies of those who live in one perpetual spasm of anger, fear, worry, jealousy and the like? They are filled with deadly poisons and ought to carry a red light in front of them as the old drug stores used to do. It really isn't necessary, for as a man thinketh in his heart so he looks. You can tell him as far as you can see him.

Think of the effects on the life of one who has lost friends, to clothe himself in black and keep the insignia of sorrow

ever before them and others and be compelled to live up to it, and constantly whet the keen edge of grief, by these heathen signs of sorrow. When I pass out, if my friends respect my feelings and faith they will all wear white, for the Christian hope is the whitest light this world has ever seen.

Comparatively little has been done to determine the chemistry of right thinking, although the praises of cheerfulness have been sung to every sort of time and tune. Few people know or really care just how one material substance will start or stop the chemical action of another material substance. All they care to know is that every poison has its antidote. But they need to know this very minute that there is a law of mental and spiritual chemistry by which every passion that disturbs the poise of the soul, upsets the mind, and fills the body with disease has its antidote, and that the great trinity of spiritual potencies abide under the label of FAITH, HOPE and LOVE. Over against your anger and all its horrid brood put LOVE. Replace hurry, worry and anxiety with HOPE. Instead of fear put calm confi-

dence in the unfailing goodness of your Heavenly Father, and in your own ability to achieve what you undertake, and these will set the chemical secretions right and fill the body with ease, health, and power and make living a perpetual joy. For you will become in body, mind, and spirit a tangible expression of the emotional state in which your soul lives. Therefore, if you will have your body filled with sensations of health, sweetness, and power, fill your emotional life with faith-emotions, hope-emotions, love-emotions, for these stimulate the right chemistry, and the greatest of these is love, for it is the most far-reaching, contagious thing in the world. For it blesses the giver until "out of his heart shall flow rivers of living water," and it blesses the receiver, for he becomes eventually an artesian well to refresh the weary passer-by with his testimony.

It must be said here that we have not yet solved the secret of how Jesus of Nazareth set up such chemical changes in the bodies of men as to heal all sorts of diseases, but it probably lies in the fact that we do not

do it because we do not believe we can do it. But we shall know the meaning of this divine chemistry, and the time ought to come when we shall know how to call upon these divine agencies with such a sense of mastery, that we shall produce a civilization that shall have no moral and no disease-death rate, and "whose inhabitants shall never say 'I am sick.' "

(Reprinted from The Emmanuel Press.)

CHAPTER XVI.

FORMULAS AND AFFIRMATIONS FOR SELF-HELP.

THE way to self-mastery is so plain that the wayfaring man, though a fool need not err therein. The following formula is a workable statement of the forces that bring things to pass. Its parallel with the spiritual philosophy of life is perfect. You need not spend years of time and dollars in money for lessons. Just take hold of the handles of this mental battery and hold on until its full power gets into operation. Something will happen. You will learn how to help yourself. There are four factors in the formula:

1. The IDEAL. It matters not whether it be perfect health, or personal influence and power among men, or prosperity in your material affairs. Just fill out the picture mentally. Imagine yourself as in the possession of this ideal. Picture yourself as being surrounded by every feature of your ideal. Don't affirm that you are when as yet you are not, but build an air castle as complete as your imagination can finish it, and then go in

and take mental possession of it. Do this seven times a day.

II. The DESIRE. Earnestly desire the reality of your ideal. Wishing a thing to be true is the first step to believing that it can be true, and that is next to willing that it shall be true. Earnestly desire it for your own comfort and success. Wish it to be real for the good you may be able to do unto others. Long for it that you may more fully express the divine life in you, and so honor the God "whose you are and whom you serve." And in another word this is prayer, for "Prayer is the soul's sincere desire, uttered or unexpressed."

III. The BELIEF. Earnestly believe in the "power that is within both to will and to do." Take that power into your confidence. You trust it to keep your heart beating, your blood circulating, the digestive and assimilative processes going, and in fact you leave to it in perfect confidence all the metabolism or changes to be made in the body without a doubt as to the outcome. You lie down to sleep at night without a question that it will keep your heart beating. If you had an idea that it would

stop during the night you wouldn't sleep a wink that night. Now if you can put so much confidence in this hidden intelligent force inside you, just pull out one more stop, and believe that it will do these things just as you want them done. Intelligently direct it to do things just as you want them done, instead of some haphazard way, and you will find that it will keep the confidence inviolable. "According to your faith it shall be done unto you."

IV. The WILL. This is the directing agent. It comes next in order, for, "Faith laughs at impossibilities, and cries, 'it shall be done.'" Every force in your life and outside of it pivots finally on your will. "Be it unto thee even as thou wilt" makes "all power in heaven and in earth," subject to that will. You can be anything you *believe* you can be and that you *will* to be. Will is the creative power. It takes the unseen things and makes them appear to the eyes or other senses. It takes your ideals and erects them into realities.

Follow then this formula, and it will bring strength out of weakness, ease out of disease, plenty out of penury, and personal power out of impotence.

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AFFIRMATIONS.

For CHAPTER I.

All Life is One.
I am an expression of that one life.
I am one with infinite life.
Infinite life dwells in me and fills me with health, peace, and plenty.

CHAPTER II.

I live out my life in the life of God.
God lives out his life in me.
I will now manifest the life of God in perfect health, peace, and plenty.

CHAPTER III.

I will now move up into a higher expression of the divine life.
I accept pain as a growing pain calling me up to higher manifestation of life.
I am one with love that casteth out fear.

CHAPTER IV.

I identify my life now with the life of God.
I am One with God.
I can do all things through Christ.
I will now manifest divine peace, health, and plenty.

CHAPTER V.

I believe in one God, the infinite spirit.

The life of the spirit is imparted to me every moment.
I accept every material thing as an expression of the spirit in material form.
My body receives life from the spirit's life in material forms.

CHAPTER VI.

I am health, peace, power, plenty.
I will dispel fear with love.
Weakness shall flee before the idea of power.
I will forget my troubles by helping others.

CHAPTER VII.

The limitless life of God is in me.
I will trust and not be afraid.
I will to be well, happy, and prosperous.

CHAPTER VIII.

"I believe in love almighty, maker of heaven on earth."
My hope is in God who dwelleth in me.
I will steadfastly trust to the end.

CHAPTER IX.

Christ is all in all to me.
Christ is health, strength, peace, plenty.
Christ dwelleth in me.
I will now manifest Christ.

CHAPTER X.

All power is given me by the spirit.
He that hath seen me hath seen the Father.
The spirit manifests the things of Christ in me.

CHAPTER XI.

I am the master of the house. I am the architect.
My subconscious is the servant, the builder.
He shall build my plans, and report only normal sensation.
My body is the temple of God. It shall be clean and well.
I will honor God by living in perfect health.

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